CONTENTS.

CONTENTS.

PREFACE.

The Missal now printed was described with much minuteness by the Bishop of Brechin in the preface to the Burntisland edition of the Missal of Arbuthnot, and its Calendar is the first in the collection of those of Scotland printed by the same prelate. But it was thought that, as so very few documents connected with the old Celtic Church of this country have been preserved, a complete and critical edition of the whole MS would be welcome alike to the antiquary and to the student of the Liturgies of the Western Church.

I may begin by quoting the description of the external appearance of the MS given by the Bishop. It ought to be mentioned that to him is due the credit of its re-discovery in 1861 in the Library at Drummond Castle, after it had long been supposed irrecoverably lost.

"'The ancient Missal or Sacramentary found at Drummond Castle, soon after the family took possession of that place.' This is the description given of it by the late Mr Ramsay of Ochtertyre, who sent an account of it to the Perth Literary and Antiquarian Society on 26th June 1787. This interesting volume, which was seen by the accurate Mr David Laing about forty years ago, and bound under his directions, was after that mislaid, and only recovered in the autumn of 1861. At the bottom of the first page is a note in a modern hand, written probably by Mr Thomas Innes, or, with his privity, by some priest about the Perth family (see Critical Essay p. 565) 'Missale MS annorum septingentorum ex bibliothecâ ducis de Perth in castro de Drummond, 4 Maii 1728.' It is a small quarto, 6 inches long by 4½ inches broad, of 109 leaves of vellum, written on both sides. There are certain holes in the vellum and sutures, both anterior to the writing

of the book. The initial letters are bold but of no great size, generally slightly ornamented with yellow, and the character is Irish. The main body of the work is in Latin, but in more places than one, Gaelic sentences occur. The scribe has followed a method of filling up the blanks at the ends of the various lessons, collects and antiphons, and so saving vellum, which is different from that practised in the Arbuthnot MS and in the old printed editions of the Sarum Missal. When the first line of a new paragraph has been written, he fills up the blank in the preceding line with the words which follow, and then goes on to write the following lines. Mr Ramsay, after describing the form and ornamentation of the MS, assigns the character to the Irish of the eleventh or twelfth, rather than to that of the eighth or ninth centuries. At the beginning is one of those curious mixed Calendars in which Roman and Irish saints are commemorated in pretty equal proportions."

There is not much that need be said as to the plan that has been followed in this edition. The MS is legible throughout, and there are few places where there was any uncertainty as to the reading.

It may be considered as consisting of two parts—the Calendar and the Missal itself, which must be described separately.

First, with regard to the Missal. The spelling of the MS has been preserved, though there has at times been some difficulty as to minor points, in consequence of the use of contractions and of occasional variations of orthography by the scribe. Thus, 'præsta,' 'quæ' and 'hæc' which are almost always contracted, were found about the middle of the book, written at length, 'presta,' 'que' and 'hec,' which was accordingly followed thereafter, except in one or two cases where 'quæ' and 'hæc' occurred with the diphthong. On the other hand, 'quæsumus' and 'præ' with its other compounds, do not once occur in an uncontracted form.

The headings of the different parts of the Services have been enclosed in brackets when not given in the MS, either in the margin or in the body of the page. In the latter case, they have generally been surrounded in the MS by a coloured line, which, when the name of the prayer &c. does not occur in the text, is sometimes drawn round the words 'per Christum' at the end of the preceding one.

The Introit is always designated simply by the letter A, a contraction doubtless for 'Antiphona,' and its Psalm by V for 'Versus.' The title of the Secret is repeatedly written 'Secretum' at length, but nowhere 'Secreta.' In one Service it will be found styled by the other name 'Super oblata.' I do not see any reason for this variation. The title of the

Postcommons is nowhere I think written at length. In the early pages I have spelled it 'Post commonionem,' (a very common form of the spelling in Irish MSS as Dr Reeves assures me) as some circumstances led me to suppose that the scribe meant to follow that spelling, but further on, it is more than once plainly written with a *u*. 'Prefatio' when written at full length, is I think always written with a simple *e* not with an *æ* diphthong.

In the 'Commune Sanctorum,' most of the Prefaces are accompanied by a musical notation. It was thought best to reproduce this in fac-simile by the photozincographic process. Five plates will accordingly be found, and the names of the eminent engravers, Messrs W. and A. K. Johnston of Edinburgh, will be a sufficient guarantee that no pains has been spared in endeavouring to secure correctness.

In the Lections, a mark occurs over some of the vowels, which has been represented by a special type. It was evidently meant to guide the voice in reciting, but it is difficult to discover the rule of its position, which according to modern usage ought to be on the fourth note from the end of each sentence.

In two cases, a double note has been marked, which has been expressed by the ordinary Gregorian notes, though these give a wrong impression of the size of the mark in the original, which is much smaller in proportion, and little larger than the chant note which has been represented in print by so much smaller a typographical mark.

I have noted the principal variations from the Vulgate. There does not seem to be any special resemblance to the text of the corresponding passages in the Book of Deer. It is intended, I believe, to print some of the old Irish MSS of the Gospels. When this is done, we shall know how far there was any one distinctively Irish recension of the Vulgate, and whether our MS contains it.

I have taken the Sarum Missal (according to the Burntisland reprint) as the standard of comparison for the various parts of the Services, so as to show how far what the MS does contain, differs from the reform of S. Osmund. It does not seem to have the slightest trace of the Ephesine Liturgy. It is Petrine throughout.

But the principal differences from the Sarum Missal consist of omissions; some of which are very curious, especially as the MS bears no internal marks of being incomplete. Among these, are the services for Christmas and the attendant festivals, and those for Lent and Holy Week, including even Good Friday.

Another difference is the entire suppression of the usual 'Proprium Sanctorum' which is found in almost all Missals,

but which in our MS is to be replaced by the unusually full 'Commune Sanctorum.' Possibly, this may be in consequence of the large number of saints who are commemorated in the Calendar.

This portion of the MS has been written in four parts, each of which begins a new leaf, while the ends of the first and second of these have been 'driven in,' as printers say, in order not to go beyond the end of the leaf. Of these, the first contains (after the usual exorcisms of salt and water) some votive Masses and the little that is given of the 'Proprium de Tempore'; the second begins with the Canon which is followed by other votive Masses; the third consists of a rather full collection of Masses for the dead, and the fourth, of the 'Commune Sanctorum' followed by a good many miscellaneous Services.

The Office for Trinity Sunday is different from any I have met with elsewhere for this festival, which is of comparatively late date. Possibly, this may mark that it had been recently instituted when our MS was written, and that the Western Church had not yet come to any general agreement as to the Service to be used upon it.

The editor must apologize for the defective nature of the comparison with the Sarum Missal, which is partly due to the depressing effects of long-continued illness. The indexes for the new edition of that Missal had not been compiled when these sheets of the present work were struck off; and he was often induced when he did not find the corresponding Service easily, to content himself with a reference to one of the Roman Sacramentaries, which would at least serve to show that the prayers in question were not peculiar to the Drummond Castle Missal. He has, however, endeavoured to remedy these omissions in the Supplementary Annotations at the end of this Preface.

But the most distinguishing characteristic of the Missal now printed, is the very full Calendar. It has already been printed in the Bishop of Brechin's sumptuous volume of Ancient Scottish Kalendars; but as many and considerable differences will be found between the text there given, and that in this edition, the present editor is obliged to request his readers not to suppose that they are due to his inaccuracy. He has taken every precaution to secure correctness; and even the pointing of the MS (which is often very strange) has here been carefully preserved. Contracted syllables are printed in italics.

The Calendar seems to have been written after the Missal itself. In the latter, the word virginis &c. is generally spelt with a *u*. So it is in the first entry in the Calendar, as if the scribe was following his usual practice, but afterwards the

u is never found; the scribe would now have before him, a copy of the Western Martyrology of Ado which he would imitate in preference to more local customs in spelling.

In like manner he began by calling January "En[air]" (the first line giving the number of the days of the month would be added afterwards) but he soon fell into the ordinary Roman appellation.

Mr Skene first confirmed my suspicion that the contraction 'En' was the beginning of an Irish name for January. Dr Reeves, who remarks that

strange to say, I cannot find the word in any of the old glossaries or dictionaries;

has kindly supplied me with the three following examples of it:—

'Crist i kallaind Enair;' 'Christ in the kalends of January.'—Felire, 4th line of 1st stanza at Jan. 1

'Barrfind for sluag Enair;' 'Barrfind to the host of January.'—ib. last line of the stanza at Jan. 31

'Ercra escai i xiiii escai Enair. i. iiii. id. Enair dia Dardain;' 'Et eclipse of the moon on the 14th of the moon of January, i. e. the 4th of the ides of January on Thursday.—Annals of Ulster, An. 1023.

The diphthong *æ* is usually marked by *e* with a little tail. But in some of the Irish names it is written by the two letters joined. Not knowing the meaning of this distinction, I have always noted it.

For the same reason I have noticed the cases where the letters *f*, *n* and *s* are marked with a dot over them, according to a peculiarity in some old Irish MSS.

In the outer margins are written the days of the month according to the Roman Calendar, and also in many places the Sunday Letter. A very recent hand has added the days of the month according to the modern computation. All these have been carefully reproduced, though not so distinctly as might have been wished, as they are too much mixed up with the illustrative passages I have cited from other Calendars.

There is, however, one very curious feature about the Sunday Letters, of which I can furnish neither explanation nor parallel, and which probably cannot be cleared up till the old Calendars (especially the Irish ones) are more carefully examined. For it is just the sort of thing which some editors would suppress as a supposed error of the scribe; whereas it seems to me to be plainly intentional; whatever the object of it may have been. No Sunday letter is assigned to 24 January, so that the series there changes; but the preceding one is resumed on May 25 which has two letters given to it. The intermediate period would seem arranged for a year which begun on March 25. For the 1st and 3rd periods, I can only suggest a beginning of the year on January 6, the

festival of the Epiphany, which was kept with much solemnity in some places in early times, as the birth day of our Blessed Lord. On June 6 another arrangement begins, two letters being given to that day. This continues to the end of the year, and I cannot suggest any reason for it, unless the year might in some places have begun on S. Andrew's day as the guide for Advent.

The Calendar itself has been compiled from three sources; a Western Martyrology, substantially that of Ado; a second Continental Martyrology, which has furnished a few items which are distinguished from the rest by being introduced with some such phrase as 'ut fertur' or 'ut quidam ferunt;' though probably a good many of the simple deviations from that of Ado are due to this source; and thirdly, a list of Irish saints, whose names hardly ever precede those of the Continental lists.

All I can say at present of the second of these, is that it almost always agrees with the Felire of Aenghus the Culdee. But several curious questions are raised by the first, which constitutes the basis of this Calendar.

I have to thank Mr W. F. Skene for my acquaintance with "The Book of Obits and Martyrology of Christ Church, Dublin" edited in 1844 for the Irish Archæological Society by Mr Crosthwaite and Dr Todd. The Martyrology it contains resembles very closely that in the Drummond Castle Missal, even in wording; so that the two belong strictly to the same family.

The closeness of the verbal agreement between them will be at once seen on comparing the quotations I have made in the margin from this Dublin list; but their real force can only be appreciated by comparing these two Calendars with the printed edition of Ado's Martyrology by Georgius, taken from Continental MSS. and seeing the much greater variations in it.

But the fact that there must have been an Irish recension of Ado, which served as a basis both to the Dublin and to the Drummond Castle lists, will appear from this circumstance also; that in not a few instances they agree in substantial deviations from Ado's text, as for instance, in transferring names to a different day. I regret that in the marginal notes I have not always pointed this out, especially in the earlier months, having at first taken too literally Dr Todd's statement that the list he published was—

> in fact the Martyrology of Ado, with considerable abridgment and some additions. (p. lii)

This resemblance between the non-Irish portion of our Calendar and that in the Dublin martyrology, becomes more curious from the circumstance, that the latter was not designed

for a Celtic foundation, but for the Danish colony at Dublin. Accordingly, it contains very few of the Irish native saints, which (as in the present Missal) have been added at the end of the other commemorations.

The Dublin Martyrology is much more full than the Calendar here given, occupying as it does 119 printed quarto pages. It both gives a larger number of names, and for the most part, more particulars about each. It is generally safe to infer that a shorter and more jejune list is the older; but this is not the case here; for a good many places will be found pointed out in the marginal notes, where our Calendar bears evident marks of being an abridgment. And this is supported by the occurrence of festivals and phrases, which show the comparatively late date at which it must have been written.

It would require some one more versed in Hagiology than myself to find out the principle which guided our scribe in the selection he has made from the longer list before him; if, indeed, there was any principle at all. As the best subject of comparison, we may take the names of the Bishops of Rome, as the longest series connected with any one place. The following, I think, are all that occur in the present Calendar. I have arranged them chronologically, and given the approximate dates of their deaths:—

Linus	26 Nov.	67	
Ancletus	26 April	83	
Clemens	23 Nov.	100	
Sixtus	6 April	128	
Telesphorus	5 Jan.	139	
Soter	21 April	170	appendix to Ado.
Eleutherus	25 May	185	
Zepherinus	26 Aug.	217	
Zepherinus again	20 Dec.	217	not in Ado on this day, but in several copies of Usuard.
Calixtus	14 Octob.	223	
Urbanus	20 May	230	in Ado on 25 May
Pontianus	20 Nov.	235	
Anteros	3 Jan.	236	
Fabian	20 Jan.	250	
Cornelius	14 Sept.	252	
Lucius	4 March	257	
Stephen	2 Aug.	257	
Sixtus II	6 Aug.	258	
Felix I	30 May	274	
Eutychianus	8 Dec.	283	
Marcellinus	26 April	304	
Marcellus	16 Jan.	308	
Julius	12 Apr.	352	
Felix II	29 July	365	
Silvester	31 Dec.	376	
Anastasius	27 Apr.	402	
John I	28 May	526	
Silverius	20 June	536	appendix to Ado.

Gregory I	12 March 604	
Sergius I	9 Sept.	701 appendix to Ado.

On the other hand, the Dublin list contains the following names which are not in the Drummond Castle Calendar. I again arrange them chronologically, and add notes from Ado, which in some cases may account for their non-appearance in our list; but it will have been observed that several that are in both these Irish lists, are only in the Appendix to his Martyrology, that is, in additions made by subsequent revisers of it; and there are many more such among the names of other saints, not bishops of Rome; so that much stress cannot be laid upon this. Besides, after making all allowances, there are several names, such as Alexander, Leo I, and Mark, whom we can hardly suppose to have been omitted on purpose or from any definite rule.

Omitting Hegesippus (7 April) who is wrongly called pope, there are 24 names; but one of these I cannot identify in the absence of sufficient particulars.

Cletus	12 July	91	not in the MSS of Ado. Given elsewhere in both Calendars under the name of Anacletus.
Alexander	3 May	119	
Higinus	10 Jan.	142	omitted by many MSS of Ado.
Pius I	11 July	157	not in the MSS of Ado.
Victor	20 April	202	
Caius	22 April	296	
Eusebius	2 Octob.	311	only in the app. to Ado.
Marcus	7 Octob.	337	
Damasus	11 Dec.	384	
Anastasius	26 Aug.	398	not in Ado. Wrongly called martyr by C.
Innocent I	12 March	417	
Innocent again	21 Dec.		not in Ado on this day, but in several copies of Usuard taken from S. Jerome.
Celestine	7 April	432	only in the app. to Ado.
Sixtus III	28 March	440	not in the genuine copies of Ado.
Leo I	28 June	461	
Simplicius	2 March	488	only in the app. to Ado.
Gelasius	18 Nov.	496	only in the app. to Ado, and there, on the day following.
Agapitus	22 April	536	only in the app. to Ado.
Benedict	7 May	578	ditto.
Martin	10 Nov.	655	in some MSS of Ado he is given not on this day but on 18 Aug.
Leo II	3 July	684	not in Ado, but easily identified, as the day and the particulars given by C are taken from Anastasius' life of him.
Gregory II	13 Feb.	731	only in the app. to Ado. Wrongly said by C to have died at Antioch.
Leo	10 Nov.		not in Ado, but in some copies of Usuard; no particulars either there or in C to identify him; probably S. Leo iv. 855.

The following is an attempt to separate the commemorations which seem due to the second Western Martyrology referred to above. Though it must be very faulty, it may help some one better versed in Hagiology than myself, to identify it:—

7	Jan.	The Fast of Christ when tempted by the devil.
11		The return from Egypt of the child Jesus; (on the 7th, in Ado.)
14		Glucerus, deacon and martyr.
18		The Annuntiation of the Assumption of B. V. M.
29		Hippolitus, Paulus, Gillas, Constantine, bishops.
6	Feb.	Lucy, virgin.
14		Marcellus, with a multitude of martyrs.
15		The victory of Christ over the devil.
20		Gaius, bishop, with his companions, martyrs.
23		Mathias, ap. and m. (given again on the 24th, as by Ado and C.)
25		Teolis; the Invention of the head of S. Paul the apostle.
1	March	David, archbishop of Britain.
9		The Forty Soldiers, martyrs. (given again on the 11th, as by [Ado &c.)
10		Constantine, emperor.
15		Luke, evangelist.
25		The Crucifixion of our Blessed Lord.
27		The most glorious Resurrection of our Blessed Lord.
28		Mary Magdalene, sister of Martha and Lazarus.
31		Annisius, martyr.
1	April	Ambrose bishop of Milan.
6		Herenius and his many companions, martyrs.
9		Quadratus.
13		Paul, deacon, with many companions, martyrs.
20		The Festival at Rome of all the saints of Europe.
22		Philip, apostle and martyr.
28		Christophorus, with many companions, martyrs.
29		Germanus, presbyter, with his companions, martyrs.
8	May	Maximus, martyr.
19		Urban, with his many companions, martyrs.
24		Augustine of Canterbury; given on the 26th by Ado and C.
27		Aculius presbyter, with his many companions, martyrs.
1	June	Thecla, v. and m.
4		Apollinaris, mart.
30		Zoilus and Timothy.
6	July	Agathus (or Agatha) with many companions, martyrs.
12		Other very numerous saints (as companions to Nazarius or Nabor, [and Felix.)
13		Evangelus, a man of God.
14		James, with the ten infants.
16		Many companions, martyrs, of Mammes.
18		Seven brothers of Christina.
19		Sisinnius, with many martyrs.
21		Helius (or Helia), martyr.
26		The Transfiguration of our Blessed Lord.
28		Theophilus.
1	Aug.	The 80,000 martyrs. (perhaps the Jews who fell in the wars of [the Maccabees.)
3		John Metrapolis.
5		Herentus, martyr.
14		Fortunatus. (mentioned in 3 MSS of Ado, but not in the printed [text nor in C.)
16		Adrio, martyr.
20		Diascorus (? Dioscorus) and Pamphilius, martyr.
21		Vincent, martyr.
30		Agappa (or Agatha) with her sisters.
1	Sept.	Cicilia, virgin.
2		Molotha and Teothota, virgins.
7		Zenotus and Anathassus, martyrs.
17	Oct.	Nicodemus, martyr.
5	Dec.	Justin, bishop; Umbanus and Filadius.
6		Blasius, bishop and martyr at Ravenna.

Some account may now be given of the Calendars which have been used more or less frequently to illustrate the one here printed, and of the contractions by which they have been designated.

A. denotes the Felire of Aenghus the Culdee, which seems to agree more closely with our MS. than any other to which I have had access. It has only been published in a lithographed fac-simile of the Leabhar Breac, preserved in the Royal Irish Academy, which is more adapted to Irish scholars than to ordinary students of Hagiology; but Dr Whitley Stokes has for some years been engaged on an edition of it in ordinary type with a translation. He most courteously allowed me to have a copy of the sheets already printed; and I have also to express my thanks to the members of the Royal Irish Academy, who, through their Librarian, Mr Gilbert, assented to this; the book being in course of printing for them. As it is the most important of the Irish compositions of this class, I have always spoken of it as "the" Felire. It is also marked F.

Unfortunately for me, however, these sheets do not come down to the beginning of the Calendar, but Dr Reeves of Armagh, who possesses a copy of the poem with a translation by the late Eugene O'Curry, had the great kindness to copy for me with his own hand the names of all the saints commemorated throughout the year. To those who understand how valuable must be the time of him who is now the acknowledged head of Irish Antiquaries, comment on such an act will be needless.

Ado's Martyrology I have used in Georgius' edition of Rome, 1745, which, however, did not come into my hands till part of the Calendar was printed off. Bede's I have had to use as found in Dr Giles' edition of his works, which may be taken as an example of everything that such an edition ought not to be.

C denotes the Book of Obits of Christ Church, Dublin, of which I have already spoken.

D, the Martyrology of Donegal, translated by Dr O'Donovan, and edited in 1864 for the Irish Archæological Society by Dr Todd and Dr Reeves. For my knowledge of this work also, as of the Martyrology of Tamhlacht, I am indebted to Mr W. F. Skene.

H, the Martyrology of S. Jerome as given in the last volume of Vallarsi's Verona edition of his works.

T, the Martyrology of Tamhlacht already referred to, printed at Dublin, apparently in 1857. I have seldom used this, except where there was some difficulty about that of Donegal. Dr Reeves informs me that "It was edited by the Rev. Matthew Kelly, D. D., but is too full of inaccuracies to

be referred to with any degree of confidence or satisfaction. Besides, he gives only the Irish Commemorations, which are grouped by themselves at the end of each day, and are much less numerous than the foreign ones."

U, that of Usuard, as edited by Sollerius, in 1714. Of the many different recensions of it, our text agrees most with the edition by Greven. Besides these abbreviations, B stands for Bollandus, Colg. for Colgan, and L for Lanigan.

When this edition was first undertaken, it was hoped that some light would be thrown upon the date of the collection of Offices of which it was composed, by the native saints in the Calendar. But it was found that, with scarcely any exceptions, the roll of Irish hagiology was closed in the early part of the 8th century. The latest in the Calendar whose date has been traced, is S. Tigernach (13 May), who died A. D. 1061 as the learned Dr Reeves has informed me.

The following list of the Irish saints may be useful, and will show what I have been able to find out about each. I fear it has many typographical mistakes, in consequence of the difficulty of decyphering Irish proper names in modern MS. Mr Skene whose kindness I cannot sufficiently acknowledge, has supplied me with some remarks upon it:—

"The Irish saints have evidently been transcribed from some Irish Calendar by a person who did not understand the language. I infer this from the occasional omission of F, the prefixing of H. In 20 Dec. 'Cruimthir Fraich presbyter,' is given as if 'cruimthir' was a proper name, whereas it is Irish for presbyter.* Mophiog is written Mofiog.

"Further, while all the Irish names are given in the genitive case, sometimes the Irish genitive is used, as Colmain for Colman, Onchon for Onchu &c; sometimes, a Latin genitive, as Colmanni for Colman &c."

In the following list I have put an * at all those in the Felire, as it shows that they were before the 9th century.

Dr Reeves informs me that "almost all the unasterisked names in the list are noticed in the ancient annotations to the Felire; so that in that poem and its commentary there are mentions of nearly all the Irish saints in the Drummond Castle Calendar." Unfortunately these Annotations have not yet been made accessible to scholars in general.

* The differences of opinion among Celtic scholars are proverbial, and it ought to be mentioned that Dr Reeves dissents from this opinion of Mr Skene's as to the scribe's ignorance of Irish. With regard to this use of the epithet 'cruimthir' he writes; "Cruimther (though primarily Premthir or Presbyter) became in this case fossilized as a prenomen, and the name is popularly known as Criffer-Ree. I think, therefore, that in a Calendar designed to introduce a Latin Service-book, the compiler did not evince any defect of knowledge in appending the designation, *Presb.* See *Cruimther* the sole name of a saint at 11 Nov. in Mart. Doneg. p. 305."

JANUARY.

1 Osini conf.
2 * Manchini conf. 652 T
2 * Scothini conf. 520, 570 T
3 * Fintani 560 cir. T
3 * Finnlog (his brother, so must have been about 570)
5 * Ciar virg. 679 T; Abbess of Kilchere, now Killchree; Colg.
8 * Ercnat virg. said to be grand-daughter of Finchad who granted Armagh to S. Patrick. T
8 * Nectan in Britania 678 D
9 * Fælan. He was son of S. Kentigerna, whose death is recorded by Annals of Ulster 734. Colg. see T p. 53
If he was baptized by Bishop Ibar, he must have lived in the 5th century, as D says Ibar died in 500—see on 23 April.
10 * Diarmait, Abbot of Inisclothrann, flourished 540 Colg.
T says he was a friend of S. Senanus; also that he was before S. Adamnan. There are 19 Senanuses in his list; but he must mean S. Senan *par excellence*, *i. e.* Senan of Inis Cathaigh, whose day is 1 March and 8 March.
12 * Ladcend 660 T; Monk of Clonfert Molua, Colg.
15 * Ita virg. 569 D; Abbess of Cluain Crediul, now Killeedy, Colg.
16 * Fursei scotigenæ abb. 650 T
20 * Molaca of Tegh molaca; after 664 Colg.
20 * Oenu 569 L.—T gives him in the Catalogue p. 26, but not in the Calendar p. 59
20 * Fechin of Fore 664 D T commemorated in the Felire under the name *Moeca*, which is the same name with *mo* prefixed.
21 * Fanche v. lived in beginning of 6th century; same as S. Fanchea sister of S. Enda of Arran, celebrated also on 1st January. (Colg.)
21 * Feinmi v. (Feidm)
22 * Comgaill (daughters of) v.
22 * Colman conf. 703 T
Colman i. e. Mocholmog of Lis-Moir, son of Ua-Bheonna. D 702 Colman son of Finnbhar, abbot of Lis-mor. A
24 Manchani sap. of Leth; flourished before 600; another of same name after 694. Colg.
27 * Murgeilt v. called Muirgen in the Felire; see also the Mart. Doneg.
30 * Enan conf.
31 * Ædæ bp. Aedan of Ferns. 624 (D) 632 (C p. xlvii)
31 * Mælanfaid.
31 * Brig. virg. of Cell Brige near Kildare.

FEBRUARY.

1 * Brigitae v. 522 D 525 T—S. Brigid of Kildare.
2 * Findech v.
4 * Cuanna v. 650 cir. (T) of Lismore, Colg.
6 * Mel bp. and conf of Ardachadh, Colg. 487 (D) 488 T
7 * Mellan conf. or Meldan of Loch Orbsen, Colg.; 583 cir. T
7 * Lomman conf. disciple of S. Patrick L.
8 * Onchu conf. of Cluainmor; flourished 568 Colg. Hua-an or Onchu
8 * Fiachra conf. in Ternoc. A
9 * Mochuaroc (Cuaran) also called Cronan of Nona; contemporary of S. Columba, Colg.
10 * Cronan conf. of Glaismor, Colg.; 636 cir. T
11 * Etchen bp. and conf.; alive 577 (D) Bishop of Cluainfoda, died 577 Annals of Donegal, Colg.

11 * Gopnat v. Abbess of Burneach. Beginning of sixth century, Colg.
12 * Simplex or Modiuid bp.
12 * Damian mart.
13 * Modomnoc conf. a disciple of S. David along with Aidan and Scuthin; therefore 6th century; Colg.
15 * Beraig conf. of Cluaincairpthe; sixth century; Colg. "the warlike Berach" is mentioned by the scholiast on the Felire.
17 * Cormac conf. of Athtruim. Colg.—496 D 497 or 742 T
17 * Fintan conf. Abbot of Cluainednech; Colg.; 595 cir. T
18 * Molipa conf. year unknown T
18 * Colman conf.
19 * Baithin conf. 592 cir. T
21 * Fintain; early in the 7th century (T) bp. and abb. of Clonfert; Colg.
24 * Cummain, Hiensis monasterii abb. 668 D 669 T
27 * Comgan conf. Abbot of Glenussen, Colg. 569 cir. (T)
28 * Sillan Abbot of Bennchor 606 (D) (C. p. lvi.) 607 (T)

MARCH.

1 * Senan bp. and conf. of Iniscathy; Colg. 544 (T on 8 March)
1 * Moynenn Bishop of Clonfert. died 570 Colg.
2 * Fergna Hiensis monasterii Abb. 622 D 623 T
3 * Moacro conf. 679 cir. T. present at a Synod in 695 Colg.
3 * Cele conf. also called Celecrist; Lat. Christicola; Colg. 722 T
5 * Ciaran conf. of Saighir; alive 550 T
5 * Cartach conf. year unknown but lived till after 540; Colg.; disciple of S. Keiran, teacher of S. Carthage of Lismore T 540 L.
8 * Senan conf 544 T lived till after death of S. David in 589
8 * Æd conf. 523 T the same as Beoaedh.
8 * Conna conf. relative of S. Columba T
11 * Libren conf. Abbot of Iona; Colg.
11 * Senan conf.
11 * Constantin conf. 588 (note to D)
11 * Oengus conf. author of Felire; Colg. 819, 824 or 830 T
13 * Mochoemoc conf. Abbot of Liathmor, Colg. 655 D 656 T
13 * Cuangus conf. Abbot of Liathmor; Colg. 746 T
15 * Nessan sons of
16 * Abban conf. Mac-ua Cormaic F. date uncertain.
16 * Finan leprosus, sixth century B. date uncertain.
17 * Patrick Archbishop 493 D T (not an Irish entry in this Calendar, but derived from a Continental Martyrology.)
19 * Lachtin conf. Abbot of Achadhur; Colg. 622 D 623 T
19 Auxaile bp nephew of S. Patrick by his sister Liemanie (5th century)
20 Guberti (Cuthbert) in Britania died 688 (not an Irish entry)
21 * Enna conf. or Enda of Aran, Colg. flourished about 489 Colg.
22 * Falbe Hiensis monasterii abb. 677 D 679 T
23 * Momedoc conf. of Alba; properly Mo-maedoc Abbot Fethdun; 7th century (T)
23 * Feradig daughter of. This is the genitive of Feradach. Her name was Ciannait.
24 * Scire v. of Cillscire; date unknown.
24 * Mochta conf. disciple of S. Patrick; died 534 Colg.
24 Cammin conf. 653 (T, on the following day); mentioned on the 25th in the note in the Felire.
24 Domangart pres. 506 D T; mentioned also in the note to the Felire.
24 Meic Cairthinn bp. of Clogher; Colg. 506 (T p. 115); mentioned on the 23rd in the note to the Felire.
24 Mældoid conf.
26 * Mochelloc conf. died between 632 and 656 Colg.

26 * Sinchell conf. Abbot and Bishop of Killachaidh, Colg. 548 D 549 T
29 * Baite (daughters of) Ethnea and Sodelbia, Colg.
30 * Mochua conf. 638 T
30 * Colman conf. called Mocholmoc 699 A 700 T
30 * Tola conf. 733 T

APRIL.

4 * Tigernach bp and conf. of Cluain-eois (now Clones) B. 548 D
5 * Becan conf. contemporary of S. Columba B.
7 * Finan conf. Abbot of Cennetich, end of 6th century, Colg .
8 * Cennfaelad conf. Abbot of Bangor, 704
10 * Cuanda of Rosseo F
11 * Aed conf. (Moedoc ua Dunlaing F.)
14 * Tassach bp and conf. contemporary of S. Patrick
15 * Ruadan presb. and conf. of Lothra F 584 B
16 * Carisa; doubtful whether Irish.
16 * Felix deacon; doubtful whether Irish.
17 * Donnan Ega apud Brittaniam mart. F. 616 D
18 * Lasren bp. and conf. of Lethglinn F. 638 (C p. xlvii) 639 (T p. 127)
21 * Maelrubae in Brittania; in Alba F 721 D C
23 * Ibar bp and conf. 500 D
25 * Maccaille bp and conf. 489 D
28 * Cronani conf. Abbot of Roscrea 640. B.
29 * Coningin conf.
29 * Fiachnae conf. Monk of Lismore, 630 B.
30 * Ronani conf. of Rossuainni F.

MAY.

1 * Mochoemi conf. Abbot Tirdaglas 584
2 * Nechtain conf. pupil of S. Patrick D
3 * Conlaid conf. Bishop of Kildare B. 519 D (T p. 126)
4 * Mochua conf.
4 * Sillani diac.
7 * Ciaroc conf. Mochuaroc F 618 L.
7 * Brecain conf. brother of S. Carnech who died 530 L.
9 * Sanctani bp and conf.
10 * Comgalli Abbot of Benchor. B. 600 D.
11 * Cormeic conf. Cruimther Cormac F.
11 * Critoc conf. Mochritoc F.
12 * Erci conf.
13 Tigernaig conf. and anchorite 1061 (Dr Reeves' information; see mg p.)14(He is distinct from and much later than Tighernac of Clones.)
14 * Carthachi bp of Raithen F. 636 D 637 (T p. 135)
15 * Dublitrech conf. 791 D
16 * Braendini Abbot of Clonfert F. 576 D 578 (C p. xlvii) 577 (T p. 130)
16 * Carnich conf. 530 (A note to 438)
16 * Fingunni (a mistake for Fidhmuine) conf. 756 D 750 A
18 * Brain conf. Bran Beg of Claenadh, D
18 * Medoc conf. Momedoc F
18 * Domnoc conf. Modomnoch F
21 * Colmani conf. Colman Lobhar of Maghneo, D
21 * Barrinni conf. Barrfinn F. of Drumcuillin, D
22 * Ronani conf. Ronan Finn F.
22 * Baithini conf. beginning of 7th century (C p. lxii)
24 * Athbi conf. Aidbe F.

24 * Colmani conf.
25 * Dunchada presb. Hiensis abb.; Abbot of Ia F 716 D
26 * Colmani conf. Colman Stellan F 624 D
26 * Beccani conf. of Cluain aird Mobecog; sixth century L.
29 * Cummane daughter of Aillen

JUNE.

3 * Coemgini conf. Abbot of Glendaloch B. 617 D A 618 (T p. 124)
6 * Mælaithchen conf.
7 * Mocholmoc (Colman) conf. Bishop of Dromore B. alive in 514 (T p. 119)
8 * Medrain conf. date uncertain.
8 * Murchon conf. Murchu; brother of the last named
9 * Columbae abb. 597 S. Columba, founder of Iona (note to D)
9 * Baithini Abbot of Iona 600 D The immediate successor of S. Columba.
11 * Meicthail Bishop ot Kilcullen B. 548 D
12 * Coeman conf. converted by S. Patrick 500 B
12 * Mothoriae conf. or Torannan F.
13 * Meicnissi conf. Abbot of Cluanmicnois 590 D
14 * Nem conf. or S. Nennus of Aran B 654 D
17 * Moling conf. Bishop of Ferns B. 696 A
17 Colmani son of Luachan; a successor died 929 (A) mentioned in the note on the Felire.
18 * Baithain conf. see C p. lxiv. son of Moinan of Lannleri F.
18 * Furudran conf. see C p. lxiv son of Moinan.
20 * Faelani an Lobhar.
21 * Cormaic presb. contemporary of S. Columba.
21 * Diarmata presb. He appears in the Felire under the name Ainle, which the annotator says was his second name.
22 * Cronain conf. of Ferna F.
23 * Mochoe conf. of Aendruim F. 496 D
25 * Moluoc in Britania conf. of Lismore F. 588 (C p. lxv)
25 * Sincheill conf. Abbot of Gleannachaidh D
25 * Telle conf. early part of 7th century L.
28 * Crummain conf. of Lecan.

JULY.

4 * Finnbairr conf. of Inisteimle F. friend of Pulcherius who died 656 L.
6 * Moninne v. of Sliabhcuillinn F. died 569
7 * Maelruain bp. of Tamhlacht 787 D.
8 * Brocain conf. seventh century L.
8 * Diarmata conf. of Glenuissein; sixth century L.
9 * Garban conf. or S. German of Cluainseanbo B.
9 * Onchon conf. (Onchon is the genitive of Onchu.)
10 * Cuain conf.
11 * Meic Conloce conf.
13 * Mosiloc conf.
22 * Mobiu conf.
24 * Declain conf. of Ardmor; fifth century B.
25 * Mocholmoc conf. of Lismor Mochuda; called in D "Colman Ua Liathain" 725 D
25 * Mosiloc conf.
25 * Nesain conf; baptized by S. Patrick.
27 Guari conf.
27 Dirad conf.
31 * Colmain bp. son of Dairini; 7th century L.

AUGUST.

1 Rioc. conf. of Inisbofinde, flourished 540 L.
1 Mothuu conf.
4 * Molua conf. 622 B.
6 * Mochua bp of Cluain Dolcain 630 L.
8 * Beoain bp (Beoan son of Nessan)
8 * Colmani bp; of Lindisfarne and of Inisbofinde 674 D
9 * Nathi presb. 6th century (T p. 136)
10 * Blaain in Brittania; (S. Blane of Dunblane) 6th century (C p. lxviii)
11 * Airerain conf. successor of Maelruain in Tamlacht D
12 * Lasriani of Inis Muiredhaigh F. called Molaisse
12 * Segini Abbot of Iona 652 (note to D)
13 * Momedoc (Ædh of Fidh-duin)
14 * Fachtnae; probably about the close of the 6th century (T. p. 132)
15 * Firdacrich (his name is Ferdacrich; Fir is genitive) 506 as D says he is Maccarthen of Clogher.
18 * Dega 586 D (Daigh Mac Cairill)
18 * Ernine, (Maccreseni Mernoc) F. contemporary of S. Columba 634 L.
19 * Mochtai first Bishop of Lowth B. 534 D
19 * Enain (of Druimraithe)
21 * Senaich bp. of Cluain Iraird d. 588 L.
23 * Eogain bp. of Ardstraw F. 570 (C p. lxix)
24 * Patricii in Britannia; bp. not in D; this is Sen Patraic; died 458 F.
31 * Ædain in Britania bp. 651 D of Inis Medevit, or Lindisfarne.

SEPTEMBER.

2 * Senain; close of 6th century (T p. 115)
3 * Luin contemporary of S. Columbkille (C p. lxxi) (the nominative is Lon)
3 * Colman of Druim Ferta.
3 * Meicconissi 514 (note to D) 505 correct date Tigh. (Macnissi; Meic is the gen. of Mac.)
4 * Ultani presb. of Ardbreccain F. 656 D
5 * Eulaig; Eolang of Achadhbo F.
5 * Bricin; Brec of Tuaim Drecoin; note to Felire.
6 * Meic Cuilinn of Lusca 497 D
6 * Colombae; Colum of Rosglanda F.
6 * Scethi v; this is the genitive; the nominative is Sciath
9 * Ciarani presb. and abb. of Cluainmicnois 548 D (T p. 119)
10 * Finniani bp of Maghbile, Finnbarr of Maghbile A contemporary of S. Columba.
11 * Sillani of Imliuch Cassain—note on Fel.
12 * Lasren sacerd. of Daimhinis F. 622 D
12 * Ailbi sacerd.; bishop of Emly F. 541 D (T p. 128)
12 * Fleide v.
13 * Dagain presb. of Inbherdoeli F. died 640 L.
14 * Coemain conf. of Roseach died 614 L.
16 * Lasren sacerd. of Iona.
16 * Monenn bp. same as S. Ninian.
16 * Lasren sacerd. of Min
17 * Brocain of Rostuirc F. 7th century L.
17 * Riaglae v.; (genitive of Riaghail) of Muicinis

After the 21st a whole leaf has been lost, which leaves a blank from the 17th of September to the 11th of October, of which the conclusion only remains, containing three Irish entries.

OCTOBER.

11 * Cainnich presb.; also called Caindech of Achaboe, contemporary of S. Columba.
11 * Fortcheirn; mentioned 448 A
11 * Lommain; nephew and disciple of S. Patrick; this is the genitive of Lomman.
12 * Fiacc; date unknown; see Dr Todd's ancient Hymns, vii.
12 * Fiachraidh; son of Fiacc.
12 * Mobii (Clairenech) 544 D.
13 * Comgain; this is the genitive of Comgan.
13 * Finsiche v.; her name was Findsech.
16 Cero; this seems the genitive of Ciar; abbess of Kilchere, B died 680 L.
16 * Riagla; this is the genitive of Riaghail (of Muicinis).
16 * Colman of Cill-Ruaidh.
20 * Fintain of Dermagh
21 * Munnu 634 B. also called Fintan Munnu
25 * Lasriani; genitive of Laisren.
25 Gormani perigrini
26 * Nassad
26 * Beoain; this and the three following names are the genitives of Beoan, Mellan, Iar and Ercc.
26 * Mellain
26 * Jair (daughters of the son of)
27 * Ercci; genitive of Earc.
27 * Abban; 6th century B.
27 Odran of Iona.
27 * Colmain
30 * Colmani; 7th century B.
30 * Ernach v.
31 * Faelani 656 (C p. lxxviii)
31 Æda; this is the genitive of Ædh or Æd.

NOVEMBER.

1 * Lonani; 6th century (Lonan of Trefoit).
1 * Colmani
1 * Cronani
2 * Ercci bp. 512 D (Earc of Slaine).
3 * Muirdebair
3 * Corcnutain
3 * Coemain
5 * Colmain of Glen Delmaic F.
8 * Barrinni; his name was Barrfinn.
9 * Sinche v.; the nominative seems to be Sinech.
10 * Aeda bp. 588 D
11 * Corbri bp. or Cairpre.
12 * Cummini 661 D Cuimmin Foda Bishop of Clonfert D.
14 * Colmani

14 Gabran }
14 Eoil } three sons of Dubhtach
14 Fachtnæ }
17 * Buadbeo
17 * Dulech
18 * Ronain
20 * Fræchani (Fræchan).
21 * Commain (sons of)
21 * Congraid (sons of)
24 * Ciannan 488 D
24 * Colman Meiclenin (son of Lenin) 600 A 601 or 604 (T p. 131).
25 * Finchon; genitive of Findchu of Bri-Gobban F.
26 * Banban bp.
26 * Sericii bp.; genitive of Siric.
27 * Secundini bp. 448 (C p. lxxxv.) his name is Sechnall
28 * Bochrai (3 sons of)
29 * Bræendini (Brendan of Birr) 571 D.
29 Fiadnatæ v. (Fiadhnat)

DECEMBER.

1 * Nessain; disciple of S. Finbar; 7th century. B.
2 * Maelodrain
3 * Maccaige (Maccoige of Lismore).
4 * Firdalethi or Berchain.
6 * Gobbain
7 * Buti bp. (Boetius) 520 D
8 * Icht Brichtain; the Saxon name Egbright.
9 * Fedelmæ v. (Feidhlim); this and the following were daughters of Ailill.
9 * Mugaine v.
10 * Modimoc
11 * Ellteni (Elltin).
11 * Mosenoc; his name is Senoc.
12 Finniani abb. and master (S. Finnen of Clonard) 552.
12 * Columbæ (or Colman) 548
13 * Baethain
15 * Flainn presb. and abb.
16 * Mofioc (Mophiog).
18 * Magnenn; about 606 (C. p. xlvi)
18 * Diucolla (Dicuill)
18 * Flannain; alive in 700 (T. p. 133)
19 * Samthainne v. 734 D 738 (An. Ult.) of Cluain Bronaigh F.
20 Cruimthir Fraich presb.
22 * Tuæ
22 * Hitharnaiss (also written Itarnasc and Iotharnaisc)
22 * Emin; he was a bishop.
23 * Mothemnioc
24 * Mochua
26 Jarlathæ; near the close of 6th century (T p. 136)
26 * Commain 742 or 746 A
29 * Airerain
31 * Lochan
31 * Ennae (or Enda)

[Thus far this Preface was in type before the death of Mr. Forbes. What more he intended to write there is no means of knowing, as he has not left any MS. beyond the Notes which are embodied in the Table of Additions and Corrections, and which were no doubt intended to form part of the Supplementary Annotations referred to on page iv. of this Preface.

Since the present Missal was printed, another ancient Irish Missal—that belonging to Corpus Christi College, Oxford—has been published under the able editorship of the Rev. F. E. Warren, B.D. Had Mr. Forbes lived to see its publication, he would no doubt have taken notice of it, either in the Preface itself or in the Supplementary Annotations, and might have been tempted to institute a comparison between it and the present Missal. This, however desirable, his literary executor has not ventured to do; especially as he conceives that such a work had better be deferred until the other ancient Irish Missals—the Stowe and the Rosslyn—are in the hands of the public.

It may be well to state that in the original manuscript the Calendar precedes the Missal, although, for some reason unknown to the writer of these lines, it is in this edition placed at the end.

Some apology ought to be made for the long delay in the appearance of the Volume. Owing to various circumstances, which it is needless to specify, this delay has been unavoidable.

For the Index, and for a few Notes within brackets in the Table of Additions and Corrections, the present writer is alone responsible.

Thanks are due to all who have kindly aided in the work. To the Lord Willoughby de Eresby for the loan of the Missal, and to the Right Rev. A. P. Forbes, D.C.L., Bishop of Brechin, for much valuable help, this tribute would gladly have been paid; but they have gone to their rest. It only remains, then, for the writer, in the name of his deceased friend G. H. Forbes, and in his own, to offer most cordial thanks to the Very Rev. William Reeves, D.D., Dean of Armagh; to W. F. Skene, Esq., LL.D., D.C.L., Her Majesty's Historiographer for Scotland; and to J. T. Gilbert, Esq., of the Royal Irish Academy, for the great assistance they have rendered during the progress of the work; and also to the Lady Willoughby de Eresby for permission to consult the manuscript after the book had been printed; and to any others who may have helped in the work, but whose names are unknown to the writer.

W. B.

BURNTISLAND, *Oct.* 18, 1882.]

GAELIC VERSES.

Upon the upper margin of pages, fol. 43 verso and 44 recto, occur the following Gaelic lines:—

> Salcaid aen chaep anart lín,
> thathaeir aen rand ardrig:
> tic millud riagó do rut,
> do thoet escone don cluc.
>
> (One spot disfigures a sheet of linen,
> One verse defames a monarch,
> A soldier comes to give crosses,
> Cursing goeth from the bell.)

And upon fol. 89 verso and 90 recto, the following:—

> Timcheallmait relic mic Dé,
> is menicc ar mbeith can ni;
> bec ar nere dogniam cuí
> irrigniu ar saele im dabi.
>
> (We surround the church of the Son of God,
> It is often we are without any thing:
> Small our refusal—we act the manner,
> It was acted on Keila towards David.)

And, likewise, upon fol. 96 verso and 91 recto, the following:—

> Ni ro aisce aisc it bíu
> nacha tarle aisc ba siu
> ni rubai nech cen a locht
> tecmaid cach inn ecomnort.
>
> (There has never been a wish desired
> That the least desire has not been granted,
> There has not been one without his faults,
> Every one falls into infirmity.)

At the end is a remarkable mutual salutation in the Gaelic language between S. Ciaran and S. Coemghin (Kevin), showing how much even in a book of Liturgical Services, the devotion of the Celtic race was tinctured with personal veneration.

Coemgin dixit.

Is mochen a noeb chlerig,
A meic Luagne lán ainglich,
Is cian atá in tairngere,
Do thiachtain dom chill,
Sluag Lagen nos lesaigfe,
Do nim duit ro thromchinned,
In cís adbol anacéa,
Dingbai díb go grinn.

Ciaran Saigre dixit.

A Choemgin, a chlochadbaig,
A míl De co fírinne, a thor oír co narchainglib,
A chenn senaid sóerchrábuid, ruín immutsu
Mo chride, cipe ro da fessa dem lugu is mochen.
As mochen.

(*Coemgin said:*

Thou art welcome, holy cleric,
Thou son of Lughne, full, angelic,
Long has it been in prophecy
Thy coming to my church;
The hosts of Leinster thou wilt instruct;
I make for thee a heavy command,
The weighty unwonted tribute
Ward off from them acceptably.

Ciaran of Saighir said:

Coemhgin, thou mature rock,
Thou Champion of God, with truth, thou tower of gold with archangels,
Thou head of noble pious Synods, to me thou art the secret of my heart.
Whoever would desire to know, by my vow thou art welcome.
Thou art welcome.)

ADDITIONS AND CORRECTIONS.

MISSAL.

Page 2 line 48—For 'æcclisia' read 'æclisia.'

" 3 " 1—For 'Ecclesiastico' read 'Æcclesiastico.'

" 3 " 1—This Mass is the same as that in the Sarum (col. 821*):—'Pro benefactoribus et salute vivorum,' with the exception of the list of dignitaries.

" 3 " 10—For 'consequi mereantur' the Sarum (col. 212) here has 'assequantur'; but it uses the same prayer as a *Super Populum* in Lent, with the same reading as in the text.

" 3 " 21—After 'assume,' the Sarum adds 'et.'

" 3 " 28—[In the MS. 22a. 22b. is a half leaf inserted.]

" 5 " 40—For 'autem' read 'aŭtem.'

" 7 " 19—For 'præsenti' read 'presenti.'

" 7 " 33—For 'quæ' read 'que.'

" 7 " 33—The scribe having wrongly written 'est' for 'es' wrote the letter 's' to correct his mistake, without effacing.

" 8 " 6—For 'quæ' read 'que.'

" 8 " 19—For 'Præfatio communis' read 'Post communionem.' [In the MS. this is written p̊ com̃—apparently a mistake of the scribe.]

" 9 " 16—For 'throni' read 'troni.'.

" 11 " 37—'Initiata.' Some copies of the Sarum (col. 826*) agree with the reading of the text.

" 11 " 39—'Et te quidem.'—Sarum (col. 599).

" 12 " 9—For 'epullemur' read 'epulemur.'

" 13 " 15—'hic.' The musical accent is doubtful.

" 13 " 30—For 'viderant' read 'viiderant.'

" 17 " 14—[Additional note to the Secret.] This Secret resembles the one for S. Machutus in the Sarum (col. 969), but there this difficulty does not occur:—'Oblationes nostras, quæsumus, Domine, propitiatus intende, quas tibi in honore beati Machuti . . . consecrandas deferimus, precantes, *ut*, ipsius meritis et intercessione, *peccatorum* omnium *quæ negligenter gessimus*, *te propitiante*, veniam consequi *mereamur*. Per.'

" 19 " 24—For 'thronis' read 'tronis.'

" 20 " 38—The Sarum (col. 615) adds 'omnipotens' after 'Deus.'

" 21 " 11—The Sarum (col. 618) adds a fifth signing with the Cross at the word 'calicem.'

" 22 " 33—'Hoc sacrosanctum corpus.'—Sarum (col. 624).

" 22 " 46—The Sarum (col. 626) is very different:—'Corporis et sanguinis tui, Domine Jesu Christe, sacramentum, quod licet indignus accipio, non sit mihi judicio et condemnationi; sed tua prosit pietate corporis mei et animæ saluti, Amen.'

" 23 " 4—This varies much in the Sarum (col. 626):—'Corpus et sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen.'

Page 23 line 8—Sarum (col. 627):—'Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.'

" 23 " 12—Sarum (col. 629):—'Placeat tibi, Sancta Trinitas, obsequium servitutis meæ, et præsta ut hoc sacrificium.'

" 26 " 6—For 'præspet*u*ratus' read 'præspet*e*ratus.' (?)

" 28 " 1—This Secret is in the Sarum (col. 771).

" 28 " 8—This closely resembles a Postcommon in the Sarum (c. 770).

" 30 " 13—For 'firnam' read 'fraternam.'

" 30 " 37—For ';' read ','

" 31 " 12—For 'quæ' read 'quam.'

" 31 " 25—See Sarum (col. 598).

" 35 " 33—See Sarum (col. 872*).

" 36 " 4—For 'hæc' read 'hec.'

" 38 margin—For '39a' read '62a.'

" 40 line 15—For 'commissam' read 'commisam.'

" 42 " 40—For 'am[a]re' read 'amare.'

" 49 " 9—In the Sarum (col. 657*) this is the Collect for the vigil of an Apostle:—'patrocinia nobis intercessione ejus.'

" 49 " 20—The syllable on which the note on 'gloria' should be marked, is uncertain.

" 50 " 41—This is the Collect for S. Priscus, in the Sarum (col. 891).

" 51 " 4—This is the Collect for S. Alban, in the Sarum (col. 775), with the difference of 'coronasti' for 'martyris consecrasti.'

" 51 " 9—This is the Collect for S. Leodegarius, in the Sarum (col. 925).

" 55 " 12—This is the Collect for S. Batildis, in the Sarum (col. 694).

" 56 " 12—This is substantially the same as the Sarum (col. 124) Secret for Quinquagesima.

" 61 margin—'In vigilia,' &c. For 'Sarum, p. 714,' read 'Sarum, p. 714*.'

" 70 line 16—The following Collect in the Sarum (col. 902) is nearer than the one referred to in the note:—'Præsta, quæsumus, omnipotens Deus, ut sicut populus Christianus ad sanctorum sacerdotum tuorum Cornelii et Cypriani temporalem concurrit solemnitatem, ita perfruatur æterna; et quod votis celebrat, comprehendat effectu. Per.'

" 73 " 21—This is the Antiphon for S. Barbara, in the Sarum (col. 925*.)

" 77 " 24—[In the MS. 96a. 96b. is a small leaf inserted.]

" 85 " 24—A seemingly earlier recension (as referring to communion in both kinds) is in the Sarum (col. 792*).

" 85 " 30—The conclusion of this prayer is identical with that of one in the Sarum (col. 806):—'In die Reliquiarum.' The Secrets and Postcommons are the same in both.

" 85 " 41—'Suscipe.' The Sarum (col. 807) has 'aspice.'

" 86 margin—'Divina libantes, &c.,' Sarum (col. 807).

" 89 line 29—This Collect is in the Sarum (col. 768*).

CALENDAR.

Page	1	Jan.	1—Several MSS. of Ado mention the Circumcision.
„	2	„	9—Several MSS. of Ado agree with U.
„	2	„	11—Read 'Relatio pueri ex Egipto. C. and Ado on Jan. 7.'
„	2	„	14—Georgius in his notes on Ado cites one copy as having 'Glicerii diaconi,' and two others 'Antiochia, Glicerii martyris.'
„	2	„	15—S. Maurus is in Ado's Appendix.
„	2	„	16—Many copies of Ado have a S Furfeus.
„	3	„	19—Ado has the four Roman saints on the 20th Jan.
„	3	„	20—T. gives the second Irish saint with the same spelling as the text:—"Oenu mag h-Laigse, abb., Cluana Mic Nois."
„	3	„	24—Some MSS. of Ado agree with Usuard.
„	4	„	25—Line 1. "I have not noticed any other book which has the words 'ad fidem.'" [G. H. F.]
„	4	Feb.	3—Ado has Eventius in the Appendix and (except in one MS.) gives Biasius on the 15th. [Valdburga is probably S. Werburga of Chester. Alban Butler has at 3rd Feb. a long life of 'S. Wereburge, Virg. Abbess, Patroness of Chester, seventh age']
„	5	„	10—Scolastica is in the MSS. of Ado, and Appendix.
„	6	„	17—T. gives Corbmac and also Cormac on this day.
„	6	„	18—Libba C. in Dalaradia in Ulster. Colman, B. of Ard-bo in Tyrone. T.
„	7	Mar.	1—S. David is not mentioned in Ado.
„	7	„	3—Sacer (Sacra, Mosacer, Mosacra, Moacra) Abb. of Teg-sacra, now Saggarth, near Tallaght. T.
„	8	„	14—Ado makes the martyrs 47.
„	9	„	20—S. Policronus given by Ado on the 17th Feb.
„	9	„	24—Addition to note a. "So Dr. Reeves wrote, but in T. (p. 115) I find 'He died in the year 506, probably on the 24th of March, on which day all the ancient Calendars commemorate, and the Diocese of Clogher still observes his Feast. Some assign a second Feast on the 15th of August, but it was more probably that of his successor, S. Tigearnach.'" [G. H. F.]
„	9	„	25—Georgius in his note to Ado quotes many martyrologies which mention the Crucifixion on this day.
„	10	„	28—This entry is not in Ado.
„	10	„	29—For 'daughter' read 'daughters.'
„	10	„	31—Ado does not mention Anisius anywhere, but his name occurs on this day in the Martyrology of Rhabanus in Canisius (t. 2. 2. 323).
„	10	April	1—The true name is Theodora.
„	10	„	1—Rhabanus (in Canisius) gives S. Ambrose on the 31st March as well as on the 4th April.
„	12	„	21—Sother is only in Ado's Appendix.
„	12	„	24—The Three Children are in the Appendix to Ado, nearly in the same words as in H.
„	12	„	25—Maccaille's Church is Cruachan Bri-Ele, now Croghan in King's County. (Dr. Reeves.)
„	13	„	26—Ado gives Anacletus twelve years of Pontificate.
„	13	„	28—Ado does not mention S. Christiforus.
„	13	„	29—Ado does not mention S. Germanus. It will be noticed that he is placed after the Irish saints.
„	13	„	30—S. Quirinus is in the Appendix to Ado.

Page 13	May	1—S. Waldburga is in Ado's Appendix.
„ 14	„	8—Ado does not mention S. Maximus.
„ 14	„	11—Ado gives Job on the preceding day.
„ 15	„	19—Ado does not mention S. Urban.
„ 15	„	20—For 'June' read 'May.'
„ 16	„	24—In Ado S. Augustin is given two days later.
„ 16	„	26—Bede is in the Appendix to Ado.
„ 17	June	9—For 'Baethina' read 'Baethine.'
„ 18	„	11—For 'Mac Thail' read 'Mac Tail.'
„ 18	„	18—For 'Lann Leri' read 'Lann Leire.'
„ 19	„	20—For 'Foelan Labor' read 'Foelan Amlabor.'
„ 19	„	21—For 'Cormac Ua Liathain' read 'Cormac Hua Liathain.'
„ 19	„	25—For 'Lismor' read 'Lissmor.'
„ 20	„	28—For 'Crumine of Lecan in Meath' read 'Crumine in Lecan of Meath.'
„ 20	„	30—"Dr. Reeves suspects that the Stolus in the Felire is an error for S. Polus (or Paul). If this could be established, it would show how the present Calendar has been formed by an amalgamation of two Western Calendars, one of which had admitted this error. But the entry in the margin from S. Jerome presents a difficulty." [G. H. F.]
„ 20	July	5—For 'Agatha' read 'The Martyr Agatha.'
„ 20	„	7—For 'Maelruain. A.' read 'Moelruain. A.'
„ 21	„	8—For 'Glenuh Uissen' read 'Glenn h Uissen.'
„ 21	„	8—'Brogan.' 'Broccan' in the Irish.
„ 21	„	13—In the 9th line of notes delete the full point after 'Ui.'
„ 22	„	15—Note a. The separation of the Apostles is mentioned in the Appendix to Ado.
„ 22	„	25—For 'James; death of' read 'Death of James.'
„ 23	„	26—For 'Tabor. A.' read 'Taboir. A.'
„ 24	„	28—"In Laodicia Phrygiæ nativitas sanctorum Auxentii, Prudentii, Theophili, Philippi, Alexandri, Zotici, Byssiæ, Secundæ, et Macharii."—(Notker in Canisius t. 2. 3. 157.)
„ 24	Aug.	1—For '80 thousands' read '80 great thousands.'
„ 26	„	12—Chrysanthus and Daria are given by the printed Ado on 1st December, and in several MSS. of his Martyrology on 29th November.
„ 26	„	13—'He is not mentioned in D.' Add, 'except by the second hand by whom he is called 'chief of the Gael.'' The name really is Aedh.
„ 27	„	17—The octave of S. Laurence is in Ado's Appendix.
„ 32	Sept.	21—Ado does not mention S. Matthew's writing the Gospel.
„ 32	Oct.	13—Ado gives the African Confessors on the previous day, with the same narrative as C.
„ 33	„	16—For 'Cias' read 'Ciar.'
„ 33	„	16—For 'Raigoil' read 'Raiguil.'
„ 33	„	16—For 'Cill Riradh' read 'Cill Ruadh.'
„ 33	„	17—Delete 'Nicodimus mart. A.' Add 'Much did the martyr suffer, The heavenly Necodimus. A.'
„ 33	„	19—Read 'Host of Suissi.'
„ 34	„	26—After 'Mellan;' add 'The four.'
„ 34	„	27—After 'Domnachmor' add '-Mainech.'
„ 35	„	30—For 'Ella' read 'Hua.'
„ 35	„	31—Note, line 18. For 'Æda' read 'Æd.'

D

Page 35 Oct. 31—"Dr. Reeves informs me that Æda is the genitive of Ædh or Æd." [G. H. F.]
" 35 Nov. 4—For 'anctitate' read 'sanctitate.'
" 36 " 9—Dr. Reeves suspects that Sinche is the genitive of Sinech.
" 36 " 11—For 'Culkaithin' read 'CulRaithin.'
" 37 " 13—For 'Bobbio' read 'Bobio.'
" 37 " 18—Note, line 4. After 'Ronan' add 'son of Berach.'
" 37 " 20—Note, line 3. Read 'Eacon with Froechan. A.'
" 38 " 21—"Dr. Reeves informs me that in the Monumenta Patriæ an *e* is prefixed in the most ancient charters to Bobio. The frequent confusion between *b* and *v* would account for the rest of the form in which this word appears in C." [G. H. F.]
" 38 " 24—For 'Daimhliace' read 'Doimliac.'
" 38 " 25—For 'Gobhann' read 'Goband.'
" 38 " 27—Note, line 11. After 'Patrick' add 'of Macha.'
" 39 " 28—For 'Aebad' read 'Achad.'
" 39 " 29—Delete 'Brendan of Birr. A.' Add 'Brenaind Biroin. A.'
" 39 Dec. 4—For 'Ferdalethin' read 'Ferdalethi.'
" 39 " 5—For 'Crispæna' read 'Crispana.'
" 40 " 12—For 'Iraine' read 'Iraird.'

MISSALE DRUMMONDIENSE.

* Exorcismus salis.

Dominus vobiscum.

Exorcizo te, creatura salis, per De✠um vivum, per De✠um verum, per Deum sanctum, qui te per Elesium profetam in aquâ mitti jusit ut sanaretur stirilitas aquæ, qui per apostolum Paulum dicere dignatus est, Sit cor vestrum sale conditum; ideoque efficere sal exorcizatus in salutem credentium, ut sis omnibus te sumentibus sanitas animæ et corporis; et effugiat atque discedat ab eo loco quo aspersus fueris omnis fantasia * vel nequitia vel versutia diabolica fraudis, omnisque spiritus immundus adjuratus. Per eum.

* 18a.

The following Office for the Benediction of water, occurs at the beginning of almost all later Missals. I give it here from the 1534 edition of that of Sarum. In the first Exorcism, it will be observed that our Missal has an additional clause, consisting of a quotation from S. Paul.

Exorcizo te creatura salis per Deum + vivum: per Deum + verum: per Deum + sanctum: per Deum qui te per Heliseum prophetam in aquam mitti jussit ut sanaretur sterilitas aquæ: ut efficiaris sal exorcizatum, in salutem credentium: et sis omnibus te sumentibus sanitas animæ et corporis: et effugiat atque discedat ab eo loco quo aspersum fueris omnis fantasia et nequitia vel versutia diabolicæ fraudis, omnisque spiritus immundus adjuratus. Per eum qui venturus est judicare vivos et mortuos et sæculum per ignem. *R.* Amen.

* 18b.

Immensam clementiam tuam, omnipotens Deus, humiliter imploremus, ut hanc creaturam salis quam in usum generis humani [a] tribuisti bene✠dicere et sancti✠ficare pro tuâ pietate digneris, ut sit omnibus sumentibus salus mentis et corporis, ut quicquid ex eo tactum vel respersum fuerit, careat omni immunditiâ omnique impugnatione spiritualis nequitiæ. Per.

Immensam clementiam tuam, omnipotens æterne Deus, humiliter imploramus, ut hanc creaturam salis quam in usum generis humani tribuisti, bene + dicere et sancti + ficare tua pietate digneris, ut sit omnibus sumentibus salus mentis et corporis, ut quicquid ex eo tactum vel respersum fuerit, careat omni immunditia omnique impugnatione spiritualis nequitiæ. Per.

[a] Corrected to 'homani.' So in the penultimate line of the page.

* Exorcismus aquæ.

Dominus vobiscum.

Exorcizo te, creatura aquæ, in no✠mine Dei Patris omnipotentis, et ✠ in nomine Domini nostri Jesu Christi Filii ejus, et ✠ in virtute Spiritûs Sancti, ut fias aqua exorcizata ad effugandam omnem potestatem inimici, et ipsum inimicum eradicare et explantare valeas, cum angelis suis apostaticis per virtutem Domini nostri Jesu Christi; qui venturus.

* 19a.

Exorcizo te, creatura aquæ, in nomine Dei + Patris omnipotentis, et in nomine Jesu + Christi Filii ejus Domini nostri et in virtute Spiritus + Sancti: ut fias aqua exorcizata ad effugandam omnem potestatem inimici; ut ipsum inimicum eradicare et explantare valeas cum angelis suis apostaticis. Per virtutem ejusdem Domini nostri Jesu Christi; qui venturus es judicare &c.

Deus, qui ad salutem humani generis maxima queque sacramenta in aquarum substan-

Deus, qui ad salutem humani generis maxima quæque sacramenta in aquarum substantia condidisti;

tiâ condidisti; adesto propitius invocationibus nostris * et elimento huic multimodis purificationibus præparato virtutem tuæ benedictionis infunde, ut creatura ministerii tui tibi serviens ad abiciendos demones morbosque pellendos divinæ gratiæ sumat effectum; ut quicquid in domibus vel in locis fidelium hæc unda resperserit, careat omni immunditiâ, liberetur à noxâ; non illic resideat spiritus pestilens, non ura corrumpens; discedant * omnes insidiæ latentis inimici, et siquid est quod aut incolumitati habitantium invidet aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem sancti tui nominis expetita ab omnibus sit impugnationibus defensa. Per.

Commixtio salis et aquæ pariter in nomine✠Patris et Filii et Spiritûs Sancti.

[*Benedictio salis.*]

Dominus vobiscum. *et cetera.*

Deus invictæ virtutis augtor et insuperabilis imperii rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui * inimici rugientis sevitiam superas, qui hostiles nequitias potens expugnas, te, Domine, trementes et supplices deprecamur ac petimus, ut hanc creaturam salis et aquæ dignanter ac✠cipias, benignus illus✠tres, pietatis tuæ more sancti✠fices; ut ubicunque fuerit aspersa per invocationem sancti nominis tui omnis infestatio immundi spiritûs abjiciatur, terrorque venenosi serpentis procul pellatur, et præsentia Sancti Spiritûs nobis misericordiam tuam poscentibus ubique adesse dignetur. Per.

* *Hic aqua aspargitur.*

Asperges me, Domine, hisopo et mundabor; lavabis *usque* dealbabor.

Miserere mihi, Deus, secundum *usque* tuam. Gloria.

BENEDICTIO POST ASPERSIONEM AQUÆ.

Dominus vobiscum.

Exaudi nos, omnipotens sempiterne Deus, et mittere dignare sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet ac defendat omnes convenientes et orantes in hoc templo (*vel* in hac æcclisiâ.) Per.

* 19b.

adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus præparato virtutem tuæ benedictionis infunde, ut creatura tua mysteriis tuis serviens, ad abjiciendos dæmones morbosque pellendos divinæ gratiæ sumat effectum; ut quicquid in domibus vel in locis fidelium hæc unda resperserit, careat omni immunditia, liberetur a noxa. Non illic resideat spiritus pestilens non aura corrumpens; discedant omnes insidiæ latentis inimici, et siquid est quod aut incolumitati habitantium invidet aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem sancti tui nominis expetita, ab omnibus sit impugnationibus defensa. Per.

* 20a.

Commixtio salis et aquæ pariter fiat: in nomine Patris et Filii et Spiritus Sancti. Amen.

Dominus vobiscum.

Deus invictæ virtutis auctor, et insuperabilis imperii rex, ac semper magnificus triumphator; qui adversæ dominationes vires reprimis, qui inimici rugientis sævitiam superas; qui hostiles nequitias potens expugnas; te, Domine, trementes et supplices deprecamur ac petimus, ut hanc creaturam salis et aquæ dignanter accipias, benignus illustres, pietatis tuæ more sancti+fices; ut ubicunque fuerit aspersa per invocationem sancti tui nominis omnis infestatio immundi spiritus abjiciatur terrorque venenosi serpentis procul pellatur, et præsentia Sancti Spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per.

* 20b.

* 21a.

Dum aspergatur aqua cantetur.

Asperges me, Domine, hysopo et mundabor; lavabis me et super nivem dealbabor.

Miserere mei, Deus, secundum magnam misericordiam tuam.

In the Sarum Missal, this is the usual Anthem, but a different one is provided for Paschal-tide.

(Peracta aspersione aquæ sacerdos dicat sic.)

Exaudi nos, Domine, sancte Pater, omnipotens æterne Deus, et mittere dignare sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet et defendat omnes habitantes in hoc habitaculo. Per Christum.

The words in smaller type are written over an erasure.

PRO OMNI ECCLESIASTICO GRADU.

Prætende, Domine, fidelibus tuis omnibus, episcopis, abbatibus, monachis, canonicis, sanctimonialibus, sive regibus et gubernatoribus atque consanguineis nostris et his qui se in nostras commendaverunt orationes * et suas nobis largiti sunt elemoynas seu etiam ceteris fidelibus utriusque sexûs, dexteram celestis auxilii; ut te toto corde perquirant, et quæ dignè postulant consequi mereantur. Per.

The next three prayers form a Mass which is given by Gerbert from his codex San-Blasianus, thus:—

Prætende, Dne, fidelibus tuis omnibus Epis, Presbyteris, Abbatibus, Canonicis, Monachis, sive Regibus et Gubernatoribus, atque consanguineis nris, et his qui commendaverunt orationibus, et suas nobis largiti sunt eleemosynas, seu etiam cæteris fidelibus utriusque sexus, dexteram cœlestis auxilii, ut et te toto corde perquirant, et quæ digne postulant, consequi mereantur, per.

* 21b

[*Secretum.*]

Propitiare, Domine, supplicationibus nostris, et has oblationes famulorum tuorum omnium, episcoporum, abbatum, monachorum, canonicorum, sanctimonialium, seu parentum nostrorum, nec non et eorum qui se in nostras commendaverunt orationes, et suas nobis largiti sunt elemoysinas, seu etiam ceterorum fidelium utrorumque sexuum, quas tibi pro incolomitate eorum offerimus benignus assume, ut nullius sit irritum votum, nullius vacua postulatio; præsta, quæsumus, ut quod fideliter petimus, efficaciter consequamur. Per.

(Secreta.) Propitiare, Dne, supplicationibus nris, et has oblationes, quas tibi pro incolumitate omnium Eporum, Presbyterorum, Abbatum, Canonicorum, Monachorum, sive Regum et Gubernatorum, atque consanguineorum nrorum, et eorum, qui se nris commendaverunt orationibus, et suas nobis largiti sunt eleemosynas, seu etiam cæterorum utrorumque sexuum fidelium offerimus, benignus assume, nullius meriti sit irritum votum, nullius sit vacua postulatio; præsta quæsumus, ut quod fideliter petimus, efficaciter consequamur, per Dnm.

[*Post communionem.*]

* 22a.

Da famulis tuis, quæsumus, Domine, omnibus episcopis, abbatibus, monachis, canonicis, * sanctimonialibus, regibus et gubernatoribus atque consanguineis nostris, et his qui se in nostras commendaverunt orationes, et suas nobis largiti sunt elemoysinas, seu etiam ceteris fidelibus utriusque sexûs in tuâ fide et sinceritate constantiam; ut in caritate divinâ firmati, nullis temptationibus ab ejus integritate vellantur. Per.

(Ad Comm.) Da famulis tuis, quæsumus Dne, omnibus Epis, Presbyteris, Abbatibus, Canonicis, Monachis, sive Regibus et Gubernatoribus, atque consanguineis nris, et his, qui se commendaverunt nris orationibus, et suas nobis largiti sunt eleemosynas, seu etiam cæteris fidelibus utriusque sexus, in tua fide et sinceritate constantiam, ut nullis tentationibus a te seperentur, sed in tua caritate firmentur, per Dnm—Gerb. p. 269.

It will be seen that the chief difference between the Office in the text and that in the mg consists in the triple omission of presbyters and insertion of nuns. Can this be a consequence of the monastic development of the Culdee Church?

* *Super populum.*

Da, quæsumus, Domine, populo tuo sanitatem mentis et corporis; da ut relinquat quod nocet et amare quod salvet; da ut bonis operibus inherendo et benedici à te mereatur, et tuâ semper virtute defendi. Per.

* 22b.

Da, quæsumus Dne, populo tuo salutem mentis et corporis, ut bonis operibus inhærendo, tuæ semper virtutis mereatur protectione defendi, per.—Gerb. p. 47b; cf 60a. I give the only one which resembles it at all. It is for Lent.

Secretum.

Oblata, Domine, munera sanctifica, nosque à peccatorum nostrorum maculis emunda. Per.

I do not understand to what this prayer belongs. It is a very common Secreta. The shape of the letters is slightly different from the rest of the MS.

* 22a.

This is the first of the Missæ Votivæ in the Sarum Missal; see p. 735*

* Misa de sancta trinitate.

Benedicta sit sancta Trinitas atque indivisa unitas, confitebimur ei quia fecit nobiscum misericordiam suam.

There is a clause at the end of this, which is not in the Sarum.

V. Benedicamus Patrem et Filium cum Sancto Spiritu, laudemus et superexaltemus eum in sæcula.

Gloria.

Oratio.

The word "tuæ" is not in the Sarum, and there the Collect ends, "qui vivis" or "in qua vivis." The same remark applies to the Secreta, and the Preface.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentiâ majestatis tuæ adorare unitatem; quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Dominum.

* 22b.

* *Ad Corinteos.*

Fratres, Gratia Domini nostri Jesu Christi et caritas Dei et communicatio Sancti Spiritûs sit semper cum omnibus vobis, in Christo Jesu Domino nostro.

[*Gradale.*]

Observe the spelling of the word cherubin, which shows that at that time it was begun in the West with a strong guttural.

Benedictus es, Domine, qui intueris abysos et sedes super hiruphin. Benedicite Deum cœli, quia fecit nobiscum misericordiam suam, alleluia.

V. Benedictus es, Domine Deus, patrum nostrorum, et laudabilis et gloriosus in sæcula.

Secundum Johannem.

* 23a.

The Sarum and the present Vulgate have *venit* for *veniet* and *interficit* for *interfecerit*; in each case the cod. Colbert. and some other Itala authorities agree with our text.

sum should be added after locutus.

In illo tempore, dixit Jesus discipulis suis; cùm venerit Paraclitus quem ego mittam vobis à Patre, Spiritum veritatis, qui à Patre procedit, ille testimonium perhibebit de me, et vos testimonium perhibebitis, quia ab initio mecum * estis; hæc locutus sum vobis ut non scandalizemini; absque sinagogis facient vos; sed veniet hora ut omnis qui interfecerit vos, arbitretur obsequium se præstare Deo. Et hæc facient vobis quia non noverunt Patrem neque me; sed hæc locutus vobis ut cùm venerit hora eorum reminiscami[ni]: quia ego dixi vobis.

Offertorium.

Benedictus sit Deus Pater, Unigenitusque Dei Filius, Sanctus quoque Spiritus quia fecit nobiscum misericordiam suam.

Secretum.

After Deus, the Sarum adds Trini-

Sanctifica, quæsumus, Domine Deus, per tui

nominis invocationem hujus oblationis hostiam, et per eam nosmetipsos tibi perfice munus æternum. Per.✠

tas Sancta; and before *per eam*, most of its edd. add cooperante Spiritu Sancto.

* V. D. Æterne Deus. Qui cum Unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate personæ, sed in unius Trinitate substantiæ: quod enim de tuâ gloriâ revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto sine deferentiâ discretionis sentimus, et in confessione veræ sempiternæque Deitatis, et in personis proprietas et in esentiâ unitas et in majestate adoretur æqualitas. Per.

* 23b.

For *et* the Sarum has *ut*.

Instead of *per* the Sarum has *quam laudant*.

Communio.

Benedicimus Deum cœli et coram omnibus viventibus confitebimur ei quia fecit nobiscum misericordiam suam: alleluia.

Post communionem.

Proficiat nobis ad salutem corporis et animæ, Domine Deus, hujus sacramenti * susceptio, et sempiternæ sanctæ Trinitatis ejusdemque individuæ unitatis confessio, in quâ vivis et regnas Deus, per.

* 24a.

A leaf is here inserted in the MS. On the first page it contains the words, Quem laudant angeli atque archangeli, cheruphin quoque ac saraphin; qui non cessant cotidie clamare una voce dicentes.

Sanctus, sanctus, sanctus.

The verso is blank.

Sarum, p. 748*. I have marked the chief differences.

DE SANCTA CRUCE.

A. Nos autem gloriari oportet in cruce Domini nostri Jesu Christi in quo est salus et vita et resurrectio nostra per quam salvati et liberati sumus.

V. Deus, misereatur nostri.

Perhaps this is meant for the same Psalm as in the Sarum; "Deus misereatur nostri et benedicat nobis. illuminet vultum suum super nos et misereatur nostri."

Oratio.

Deus, qui Unigeniti Filii tui Domini nostri Jesu Christi pretioso sanguine vivificæ crucis vexillum sanctificare voluisti, concede propitius, eos qui ejusdem sanctæ crucis gaudent honore, tuâ quoque ubique protectione gaudere. Per Dominum.

Ad Pilippenses.

Fratres, Christus factus est pro nobis obaudiens Patri usque ad mortem, mortem autem crucis; propter quod et Deus illum exaltavit, et donavit illi nomen quod est super ómne nomen, ut in nomine Jesu omne genu flectatur celestium * terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus noster Jesus Christus in gloriâ est Dei Patris.

* 24b.

Patri is not in the Sarum or the Vulgate. The only authority cited by Sabatier as having it, is the treatise de xii abus. sæc. 3 p. 591f.

exaltavit illum, Vulg. and Sarum. Several Itala authorities have the order of the text.

The first syllable of the word *omne* is marked with a musical note, which here and elsewhere I have represented as closely as possible.

Gradale.

Christus factus est pro nobis obaudiens Patri usque ad mortem, mortem autem crucis, propter quod et Deus illum exaltavit et dedit illi nomen quod est super omne nomen.

alleluia.

Dulce lignum dulces clavos,
dulce pondus ponderæ,
quæ sola fuisti digna
sustinere regem celorum et Deum.

This line ought to be "dulcia ferens pondera."

alleluia.

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi.

alleluia.

This *alleluia* is not in the Sarum.

Dicite in gentibus quia Dominus regnavit à ligno.

Secundum Mathœum.

In illo tempore, Ascendens Jesus Hierusolimam assumpsit xii. discipulos suos secreto et ait illis; Ecce ascendimus Hierusolimam et Filius Hominis tradetur principibus sacerdotum et scribis et condempnabunt eum morte, et tradent eum gentibus ad illudendum et flagillandum * et crucifigendum, et tertià die resurget.

* 25a.

Offertorium.

Protege, Domine, plebem tuam per signum sanctæ crucis ab omnibus insidiis inimicorum omnium ut tibi gratam exhibeamus servitutem et acceptabile tibi fiat sacrificium nostrum, alleluia, alleluia.

[*Secretum.*]

Hæc oblatio, Domine, quæsumus, ab omnibus nos mundet offensis, quæ in arâ crucis etiam totius mundi tulit offensa. Per Dominum.

for *mundet* Sarum has *purget.*
Sarum adds *immolata.*
offensas Sarum.

Prœfatio.

Verè. Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret; et qui in ligno vinceret, in ligno quoque vinceretur. Per Christum.

vicerat Sarum.

Communio.

Per lignum servi facti sumus, et per sanctam crucem liberati sumus: fructus arboris seduxit nos, Filius Dei redemit nos, alleluia, alleluia, alleluia.

Post communionem.

Refecti cibo potuque celesti, quæsumus, omnipotens Deus, ut ab hostium defendas

This prayer does not ccur here in the Sarum, nor have I met with it elsewhere.

formidine quos redemisti pretioso * sanguine tui Filii Domini nostri. Qui tecum vivit. * 25b.

[*Super populum.*]

Adesto nobis, Domine Deus noster, et quos in sanctæ crucis lætari fecisti honore, ejus quoque perpetuis defende subsidiis. Per Dominum.

Sarum has *facis* for *fecisti.*

[MISSA DE SANCTA MARIA.]

This Mass occurs in the Sarum Missal p. 779*.

Salve, sancta parens enixa puerpera regem qui celum terramque regit in secula seculorum: et gaudia matris habens cum virguinitatis honore: nec prinam similem visxi es nec habere sequentem, alleluia.

G. P. S.

This is the Office. Down to *sæculorum* it is the same as the Sarum one. It is a passage from Sedulius, (Carmen Paschale, 263)

Salve, sancta parens, enixa puerpera Regem,
Qui cœlum terramque tenet per sæcula, cujus
Numen et æterno complectens omnia gyro,
Imperium sine fine manet, quæ ventre beato,
Gaudia matris habens cum virginitatis honore,
Nec primam similem visa es, nec habere sequentem,
Sola sine exemplo placuisti fœmina Christo.

I do not understand the three letters that are subjoined.

Oratio.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate[a] gaudere, et gloriosæ ac beatæ Mariæ semper virguinis intercessione à præsenti liberari tristitiâ et futurâ perfrui lætitiá. Per Dominum.

* *Lectio libri Sàpientiæ.*

Ab initio et ante secula creata sum, et usque ad futurum seculum non desinam, et in habitatione sanctâ coram Deo[b] minĭstravi. Et sic in Sion firmata sum, et in cívitate sanctificata similiter requievi et in Hierusalem potĕstas mea, et radicavi in populo honorificato; et in partes Dei mei herĕditas illius, et in plenitudine sanctorum detentio mea.

* 26a.

[a] For *sanitate*, the Burntisland reprint of the Sarum has *salute*, but it is noted that the edition of 1526 (with which many others agree) has the same reading as the text. In the same line the Sarum has *gloriosa* for *gloriosæ ac*, and two lines further on, *æterna* for *futura*.

[b] For *Deo*, the Sarum and Vulgate have *ipso*.

Gradale.

Benedicta et venerabilis es virgo Maria quæ sine tactu pudoris inventa est s mater Salvatoris.

V. Virgo Dei genetrix, quem totus non capit orbis in tua se clausit viscera factus est homo.

Alleluia. *V.* Post partum virgo inviolata permansisti, Dei genetrix, intercede pro nobis.

In the Sarum Office this is the Alleluia for Mondays.

V. Per te, Dei genetrix, nobis est vita perdita * data quæ de celo suscepisti prolem et mundo genuisti Salvatorem. * 26b.

In the Sarum Office this is the first Alleluia for Paschal tide.

V. Alleluia, Felix sacra es virgo Maria, et omni laude dignissima, quia ex te ortus est sol justi[ti]æ Christus Dominus noster.

This does not occur in the Sarum.

Sequentia sancti evangelii secundum Lucam.

For 'factum est cum loqueretur Jesus,' the Sarum has 'loquente Jesu.'

In illo tempore, Factum est cùm loqueretur Jesus ad turbas, extollens vocem quedam mulier de turbâ, dixit illi; Beatus venter qui te portavit, et ubera quæ suxisti. At ille dixit; Quinimmò, beati qui audiunt verbum Dĕi et custodiunt illud.

Offertorium.

Felix nanque es sacra virgo Maria et omni laude dignissima, quia ex te ortus est sol justia Christus Deus noster, alleluia, alleluia.

Secretum.

* 27a.

The epithet 'Dei genitricis' is not in the Sarum; which adds the words 'et pacem' at the end.

* Tua, Domine, propitiatione et beatæ Dei genetricis semperque virguinis Mariæ intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem. Per.

Præfatio communis.

This Preface does not occur in the Sarum.

For *concedas*.

V. D. Æterne. Et majestatem tuam pronis mentibus exorare, ut beatæ semper et intemeratæ virguinis Mariæ supplicatione placatus et veniam nobis ex omnibus nostris tribuas criminibus et remedia sempiterna concede. Per Christum.

Communio.

This Communio does not occur in the Sarum. It begins with a hexameter.

Alma Dei genetrix succurre precantibus cunctis: nos quoque unà precamur supplices ut tuis precibus adjuti laudemus Trinitatem.

[*Post communionem.*]

* 27b.

In the Sarum this designation of the Blessed Virgin is replaced by the pronoun *ejus*.

Sumptis, Domine, salutis nostræ * subsidiis; da, quæsumus, beatæ Dei genetricis semperque virguinis Mariæ patrociniis nos ubique protegi in cujus veneratione hæc tuæ obtulimus majestati. Per Dominum nostrum.

This Office is that for S. Michael "in monte Tumba" which the Sarum gives on xvii Kal. Octob. The Gelasian and Gregorian Sacramentaries, however, have it on the same day as our text, and the three prayers we have here are those in the Gregorian.

III. Kal. Oct.
Dedicatio Basilicæ Michaelis Archangeli.

This is the Officium and the Psalm together. The Sarum (like the present Roman) has *qui facitis* instead of *facientes*, and in the next line *audiendam*. In the first of these readings, our MS has the text of the Gallican Psalter (now contained in the Vulgate) instead of that of the earlier Latin Psalters.

A. Benedicite Dominum omnes angeli ejus potentes virtute, facientes verbum ejus ad audiendum vocem sermonum ejus: benedic anima mea Domino et omnia quæ intra me sunt nomini sancto ejus.

Oratio.

Deus, qui miro ordine angelorum ministeria hominumque dispensas, concede, propitius, ut

[a] quibus tibi ministrantibus in celo semper assistitur, ab his in terrâ vita nostra muniatur. Per Dominum nostrum.

Lectio; libri Apocolipsis Johånnis Apostoli.

In diebus illis; signavit Dominus [b] quæ oportet fieri citò, loquens [c] per angelum suum servo * suo Johanni, qui testimonium perhibuit verbo Dei et testimonium Christi Jesu qui [d] cŭnque vidit. Beatus qui legit et qui audit [e] verba profetiæ hujus, et servat ea quæ in eâ scrípta sunt; Tempus enim prŏpe est. Johannes vii. æcclesiis quæ sunt in Assiâ gratia vobis et pax ab eo, qui est et qui erat et qui ventŭrus est. Et à vii. spiritibus qui in conspectu throni ejus sunt, et ab Jesu Christo qui est testis fidelis primogenitus mortuorum et princeps rĕgum terræ, qui dilexit nos et lavit nos à peccatis nŏstris, in sanguine tuo.[f]

[*Gradale.*]

Benedicite Dominum omnes angeli ejus potentes virtute qui facitis verbum ejus.

V. Benedic anima mea Domino et omnia interiora mea nomen sanctum ejus, alleluia.

V. Concussum est mare et contremuit terra ubi archangelus Michael descendit de celo.

Secundum Mathœum.

* In illo tempore, Accesserunt ad Jesum discipuli, dicentes; Quis putas major est in regno celorum? Et advocans Jesus parvum [g] statuit eum in medio eorum et dixit; Amen, dico vobis, nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum celorum. Quicunque enim [h] humiliaverit se sicut parvulus iste, hic major est in regno celorum. Et quicunque [i] susceperit unum parvulum talem in nomine meo, me suscipit. [j] Qui autem scandalizaverit unum de pausillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo ejus et demergatur in profundum maris. Væ mundo ab scandalis. Necesse [k] enim ut veniant scandala; verumtamen væ homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalistat te, abscide [l] eum et projice abs te; bonum est tibi * ad vitam ingredi debilem vel [m]

[a] Sarum adds *a*.

In the Sarum this is the Epistle for the other festival of S. Michael; see p. 918.

[b] Sarum, *significavit Deus* or *Jesus.*

[c] Vulgate, *mittens*. The Sarum agrees with our text, but not the Roman.

* 28a.

[d] Sarum, *J. C. quæ.*

[e] This order of the verbs is found in some edd. of the Sarum and in the Vulg.

[f] for *suo*.

Sarum, *descendebat.*

* 28b.

[g] Sarum, *parvulum.*

[h] Sarum, *ergo*. Sabatier quotes the reading of the text from one MS.

[i] Sar. *qui*. The codex Bezæ agrees with the text.

[j] This is the reading of the Vulgate. Sar. *suscepit.*

[k] *est* is omitted here.

[l] This is the reading of the Vulgate. Sar. *abscinde.*

* 29a.

[m] This also is the reading of the Vulgate. Sar. *aut.*

claudum, quàm duas manus vel duos pedes habentem mitti in ignem æternum. Et si oculus tuus scandalizaverit [a] te; erue eum et projice abs te; bonum est tibi unum oculum habentem [b] intrare in vitam, quam duos oculos habentem mitti in gehennam ignis. Videte, ne contempnatis unum ex his pausillis. Dico enim vobis, quia angeli eorum in celis semper vident faciem Patris mĕi qui in celis est.

Offertorium.

Stetit angelus juxta aram templi habens turibulum aureum in manu suâ et data sunt ei incensa multa et ascendit fumus aromatum in conspectu Dei, alleluia.

V. In conspectu angelorum: ut nomini tuo.

Secretum.

Hostias tibi, Domine, laudis offerimus, suppliciter deprecantes, ut easdem angelico pro nobis interveniente suffragio, et placatus accipias, et ad salutem nostram pervenire concedas. Per.

* 29b.

* *Commonio.*

Benedicite angeli Domini Domino ymnum dicite et superexaltate eum in secula.

Oratio post commonionem.

Beati Michaelis archangeli tui intercessione suffulti, supplices te, Domine, deprecamur, ut quod in [c] ore prosequimur, contingamus et mente. Per Dominum.

[IN DIE RESURRECTIONIS DOMINI.]

[*Antiphona.*]

Resurrexi et adhuc tecum sum, alleluia; posuisti super me manum tuam, alleluia; mirabilis facta est scientia tua, alleluia, alleluia.

V. Domine, probâsti me et cognovisti me, tu cog. *usque* meam.

Oratio.

Deus, qui hodiernâ die per Unigenitum tuum æternitatis nobis aditum devictâ morte reserâsti; vota nostra quæ præveniendo aspiras, etiam adjuvando prosequere. Per.

Ad Cor.

Fratres, expurgate vetus fermentum, ut

---

[a] Sar. *scandalizat.*

[b] Sar. *cum uno oculo* and *in vit. int.* Both readings are found in Itala MSS.

This V. is not in the Sarum nor in the Roman.

[c] From the Sarum Offices, pp 921, 938 it will be seen that there was some diversity of readin here.

There is a blank space left for this title.

Sarum, p. 359.

sitis nova consparsio, sicut estis azemi. * Etenim Pascha nostrum immolătus est Christus; itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiæ sed in azemis sinceritătis et veritatis. * 30a.

Gradale.

Hæc est dies quam fecit Dominus *usque* in eâ.

The scribe having forgotten this Gradual, has written it on a narrow strip of parchment, inserted between the leaves.

V. Confitemini Domino quoniam bonus quoniam *usque* ejus.

Alleluia. Pascha nostrum immolatus est Christus, [a] itaque epulemur in azemis sinceritatis et veritatis.

Secundum Marcum.

In illo tempore, Maria Magdalena et Maria Jacobi et Salomæ abeuntes [b] emerunt aromata, ut venientes ungerent Jesum. Et valdè manæ unâ sappatorum veniunt ad monumentum, orto jam sole. Et dicebant ad invicem; Quis revolvet nobis lapidem ab hostio monumenti? Et aspicientes,[c] viderunt revolutum lapidem; erat quippe, magnus valdiè. Et introeuntes in monumentum, viderunt juvinem sedentem in dextris coopertum stolâ candidâ; * et obstupuerunt. Qui dicit [d] illis; Nolite expavesquere; [e] Jesum quæritis Nazarenum crucifixum; surrexit; non est hîc; ecce locus, ubi posuerunt eum. Sed ite et [f] dicite discipulis ejus et Petro, quia præcedet vos in Galileam; ibi eum videbitis sicut dixit vobis. * 30b.

Offertorium.

Terra tremuit et quievit dum resurgeret in judicio Deus, alleluia.

Secretum.

Suscipe, Domine, quæsumus, preces populi tui cum oblationibus hostiarum ut Paschalibus initiata misteriis ad æternitatis nobis medelam te operante proficiant. Per.

Sar. *initiatæ.*

VD. Æquum et salutare, te quidem omni tempore sed in hac potentis*smum [g] die gloriosiùs prædicare cùm pascha nostrum ymmolatus est Christus; ipse enim verus est agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum. * 31a.

Communicantes et diem sacratissimum celebrantes resurrectionis Domini nostri Jesu Christi secundum carnem. Sed et memoriam.

[a] This concluding clause is not in the Sarum.

[b] Sarum omits *abeuntes.* It is an Itala addition.

[c] Sar. *respicientes.*

[d] Sar. *dixit.* The Vulgate agrees with the text.

[e] Observe the evidence that the letter c was not softened before e.

[f] Sar. omits *et.* Sabatier cites it from one of his MSS.

[g] for *potissimum.*

Hanc igitur oblationem servitutis nostræ sed et cunctæ familiæ tuæ quam tibi offerimus pro his quoque quos regenerare dignatus es ex aquâ et Spiritu Sancto, tribuens eis remisionem [b] peccatorum, quæsumus, Domine, ut placcatus accipias; diesque.

[g] Sar. adds, *omnium.*

[*Communio.*]

Pascacha nostrum immolatus est Christus, alleluia, itaque epullemur in azemis sinceritatis et veritatis, alleluia, alleluia.

Post commonionem.

* 31b. * Spiritum nobis, Domine, tuæ caritatis infunde, ut quos sacramentis Paschalibus satiâsti, tuâ facias pietate concordes. Per Dominum.

What follows is not in the Sarum. It is a Gelasian and Gregorian prayer used "ad vesperum" in several Sacramentaries; e. g. Gerb. p. 92b

Dominus vobiscum.

Et cum spiritu.

Concede, quæsumus, omnipotens Deus, ut qui resurrectionis sollempnia Dominicæ colimus, in novitate [a] tui Spiritûs à morte animæ resurgamus. Per.

a Gerbert has *innovatione.*

Sarum. p. 411.

IN DIE ASCENSIONIS DOMINI.

[*Antiphona.*]

Viri Galilei, quid admiramini asspicientes in celum, alleluia: quemadmodum vidistis eum ascendentem in celum ita veniet, alleluia, alleluia, alleluia.

V. Omnes gentes, plaudite manibus *et rel.*

This is the Psalm in the Roman Missal. That in the Sarum is different.

Oratio.

Concede, quæsumus, omnipotens Deus, ut qui hodiernâ die Ungenitum tuum redemtorem nostrum ad celos asscendisse credimus; ipsi quoque mente in celestibus habitemus. Per Dominum nostrum.

* 32a. * *Lectio Actuum Apostolorum.*

Primum quidem sermonem feci de omnibus, O Theophile, que cœpit Jesus facere et docere, usque in diem quâ præcipiens apostolis per Spiritum Sanctum quos elegit assumptus est, quibus et præbuit seipsum vivum post pasionem suam in multis argumentis per dies quatraginti apparens eis, et loquiens de regno Dei. Et convescens præcepit eis ab Hirusolimis ne discederent, sed exspectarent promissionem Patris quam audîstis, inquit, per ôs meum; quia Johannes quidem baptizavit aquâ; vos

autem baptizabimini Spiritu Sancto, non post multos hős dies. Igitur qui convenerant interrogabant eum dicentes; Domine, si in tempore hoc restitues regnum Israel? Dixit aůtem eis; Non est vestrûm nosse tempra vel momenta quæ Pater posuit in suâ potestate, sed accipietis virtutem supervenientis Spiritûs Sancti in vos * et eritis mihi testes in Hierusalem, et in omni Judeâ, et Samariâ et usque ad ůltimum terræ. Et cùm hæc dixisset, videntibus illis elevatus est in celum [a] et nubes suscepit eum ab ŏculis eorrum; cùmque intuerentur in celum euntem illum, ecce duo viri astiterunt juxta illos in vestibus albis qui et dixerunt; Viri Galilei, quid hĭc [b] statis aspicientes in celum? Hic Jesus qui receptus [c] est à vobis in celum, sic veniat [d] quemadmodum vidistis eŭm euntem in celum.

The word *autem* is expressed by a contraction, so that it is uncertain which syllable the note belongs to.

* 32b.

[a] Sarum omits *in cœlum*.

[b] Sarum omits *hic*.

[c] This is an Itala reading. Sar. *assumptus*.

[d] for *veniet*.

Alleluia. *V*. Ascendit Deus in jubilatione et Dominus in voce tubæ.

Alleluia. *V*. Ascendens Christus in altum captivam duxit captivitatem; dedit dona homi[ni]bus.

Alleluia. *V*. Non vos relinquam orfanos; vado et venio ad vos et gaudebit cor vestrum.

In the Sarum this Alleluya is for the Sunday within the octave.

Secundum Marcum.

In illo tempore, Recumbentibus undicem discipulis, aparuit Jesus illis,[e] et exprobavit [f] incredulitatem illorum et duritiam cordis, quia his qui viderant eum, * resurrexisse à mortuis [g] non crediderunt.[h] Et dixit eis Jesus; Euntes in mundum universum, prædicate evangelium omni creaturæ; qui crediderit et babtizatus fuerit, salvus erit; qui verò non crediderit, condempnabitur. Signa autem eos qui cre[di]rint, hæc sequentur; in nomine meo demonia ejicient, linguis loquentur novis, serpentes tollent; et si mortiferum quid biberint, non eis necebit;[i] super egros manus inponent, et benè habebunt. Et Dominus quidem Jesus postquam locutus est eis, assumptus est in celum et sedit à dextris Dei; illi autem profecti, prædicaverunt ubique, Deo [j] cooperante et sermonem confirmânte sequentibus siginis.

[e] Sarum, *illis J.*

[f] for *exprobravit*.

* 33a.

[g] These two words are added in several edd. of the Sarum.

[h] This is the reading of the Roman Missal; the Sarum has the pluperfect. In this same line, both omit *Jesus*.

[i] for *nocebit*.

[j] The Sarum has *Domino*.

Offertorium.

Ascendit Deus in jubilatione et Dominus in voce tubæ, alleluia.

deretis utique quia vado ad Patrem; quia Pater major me est. Et nunc dixi vobis priusquam fiat; ut cùm factum fuerit credatis; jam non multa loquar vobiscum. Venit [a] princeps mundi hujus, et in me non habet quicquam. Sed ut cognoscat mundus, quia ego [b] diligo Patrem. Et sicut mandatum dedit mihi Păter sic facio.

Offertorium.

Comfirma hoc quod operatus es in nobis à templulo sancto tuo quod est in Hierusalem tibi offerent reges munera.

Secretum.

Munera, Domine, quæsumus, oblata sanctificia et corda nostra Sancti Spiritûs illustratione emunda. Per.

[*Præfatio.*]

* VD. Per Christum. Qui sacramentum Paschale consummans quibus per Unigeniti tui consoritium filios adoptionis esse tribuisti; per Spiritum Sanctum largiris dona gratiarum et tui choredibus redemtoris jam nunc supernæ pignus hereditatis impendis, ut tanto se certiùs ad eum esse confidant venturos quanto sciunt ab eo redemptos, et Sancti Spiritûs infusione ditatos. Et ideò.

Communicantes et diem sacratissimum celebrantes Penticostes quo Spiritus Sanctus apostolis innumeris [c] linguis apparuit. Sed et.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ; quam tibi offerimus pro his quoque quos regenerare dignatus es, ex aquâ et Spiritu Sancto tribuens eis remissionem peccatorum omnium, quæsumus, Domine.

Commonio.

Factus est repentè de celo sonus tanquam advenientis spiritûs vehimentis ubi erant apostoli sedentes, alleluia; et repleti sunt omnes Spiritu Sancto * loquentes magnalia Dei, alleluia, alleluia.

Post commonionem.

Sancti Spiritûs, Domine, corda nostra mundet infusio, et sui roris intimâ aspersione fecundet. Per.

---

[a] Sar. adds *enim*.

[b] Some edd. of the Sarum omit *ego*.

* 36a.

This is different from the Preface of the Roman and Sarum Missals. It is thus given in the Gelasian Missal published by Vezzosi and in that in Gerbert's Sacramentary, where it is used for Whitsun Eve.

VD. qui sacramentum paschale [*Gerb.* sacramenta paschalia] consummans, quibus [*Gerb.* eis, quos] per Unigeniti tui consortium filios adoptionis esse tribuisti, per sanctum Spiritum largiris dona gratiarum, et sui coheredibus redemptoris, jam nunc supernæ pignus hæreditatis impendis, ut tanto se certius ad eum [*Vezz.* eam] confidant esse venturos, quanto [after this Vezzosi's text is quite different. I therefore give Gerbert's] se sciunt ab eo redemptos, et sancti Spiritus infusione ditatos. Et ideo.—Vezz. p. 98a; Gerb. p. 126a.

[c] Sarum. *in igneis.*

Sarum omits *tanquam* and *apostoli.* The Roman has the first of them.

* 36b.

MISSA ALIA DE TRINITATE.

I have not been able to find this Missa elsewhere. From its position it would seem to have been meant for the festival of Trinity Sunday.

Omnipotens sempiterne Deus, trina majestas et una Deitas, qui in Trinitate permanes et in Unitate semper consistis; Concede propitius, ut qui peccatorum nostrorum pondere premimur, celerem nobis indulgentiam consequi mereamur; qui vivis.

cf. ut qui malorum nostrorum pondere premimur,—Sarum, p. 165.

Secretum.

Oblationes nostras, quæsumus, Domine, propitiatus intende, quas in honore Sanctæ Trinitatis nomini tuo consecrandas offerimus; ut maculas peccatorum nostrorum, quæ neglegenter gessimus, te propitiante delere mereamur. Per.

The first two lines of this Secretum are the same as the beginning of that for the Annunciation in the Gelasian Sacramentary; but I have not found any one with the same ending as this.

There is probably some mistake here. At least, I do not recollect any other collect which speaks of *our* blotting out the stains of our sins.

Post commonionem.

Perceptis, Domine, sacramentis, tua nos non deserat pietas, quia in confessione Sanctæ Trinitatis nos credimus esse salvandos. Per Dominum.

Per omnia secula secu
lorum. amen. Dominus
uobiscum. et cum spiritu tuo.
Sursum corda. habeamus
ad dominum. Gratias agamus
domino deo nostro. Dignum et iustum est.
Vere dignum et iustum est et
equum et salutare nos tibi semper
ubique gratias agere domine
sancte pater omnipotens eterne deus per christum
dominum nostrum. Per quem maie
statem tuam laudant angeli
adorant dominationes tre
munt potestates. caeli caelorumque
uirtutes ac beata seraphin
socia exultatione concelebrant.

cum quibus et nostras uoces ut admitti
iubeas deprecamur supplici con
fessione dicentes sanctus sanctus sanctus dominus
deus sabaoth pleni sunt celi et terra
gloria tua osanna in excelsis. benedictus
qui uenit in nomine domini osanna in ex
celsis. item in sollempnitatibus diebus
Quando cum angelis et archangelis et
thronis et dominationibus cumque
omni militia celestis exercitus hymnum
gloriae tuae canimus sine fine dicen
tes sanctus sanctus sanctus.

* Per omnia secula seculorum. Amen.
Dominus vobiscum.
Et cum spiritu tuo.
Sursum corda.
Habeamus [a] ad Dominum.
Gratias agamus Domino Deo nostro.
Dignum et justum est.

Verè dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens æterne Deus, per Christum Dominum nostrum.[b] Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, celi celorumque virtutes, ac beata saraphin, sociâ exultatione concelebrant; * cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confesione dicentes.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, pleni sunt celi et terra gloriâ tuá, Ossanna in excelsis; benedictus qui venit in nomine Domini, Ossanna in excelsis.

Item in sollempnibus [c] diebus.

Et ideò cum angelis et archangelis, cum thronis et dominationibus cumque omni militiâ celestis exercitûs ymnum gloriæ tuæ canimus, sine fine dicentes,

Sanctus, Sanctus, Sanctus.

Te igitur, clementissime Pater per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus et [d] petimus uti accepta habeas et benedicas hæc do✠na, hæc mu✠nera, hæc * sancta sa✠crificia illibata, in primis quæ tibi offerimus pro æcclesiâ tuâ sanctâ Catholicâ quam [e] pacificare, custodire, adunare, et regere digneris toto orbe terrarum unà cum beatissimo [f] famulo tuo papâ nostro ill. et antestite nostro [g] et omnibus ortodoxiis atque catholicæ et apostolicæ fidei cultoribus.

Memento, Domine, famulorum famularumque tuarum et omnium circumstantium atque [h] omnium fidelium Christianorum, quorum tibi fides cognita est et nota devotio; pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium * laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis [i] et incolomitatis suæ tibi [j] reddunt vota sua æterno Deo vivo et vero.

Commonicantes et memoriam venerantes

* 37a.

Sarum p. 607. See also the Burntisland edition of the Gallican Liturgies p. 206 for a good many notes on the various readings in the Canon.

The whole of this page and part of the following one are furnished with musical notation, which will be found photographed in the Introduction.

[a] for *habemus*.

[b] The words "per Christum" encroach on the margin, and "Dominum nostrum" are written by the original scribe on an erasure, as if he had omitted them at first, and then had scraped out the words "per Christum" to make room for them.

* 37b.

[c] over the syllable "ni" there is written "tat."

Sarum p. 609. It is the alternative used on most of the greater festivals for the latter part of the preceding Preface after the words "Æterne Deus."

[d] Sarum *ac*, but the older Roman Sacramentaries seem generally to have *et*.

* 38a.

[e] The word "semper" is here interlined.

[f] This word does not occur in the Sarum, but the Sacramentary printed by Muratori has it.

[g] The Sarum here adds "et rege nostro N." on which words, see Gerbert's remarks, "Vet. Lit. Alem. d. 4 c. 3 p. 347.

[h] The words "atque omnium fidelium Christianorum," and two lines further on, "pro quibus tibi offerimus vel," are over-scored, as if for occasional omission. A good many copies leave them out altogether.

* 38b.

[i] The word "æternæ" is here interlined.

[j] The word "que" is here interlined. It is found in the Sarum and in some copies of the Roman.

imprimis gloriosæ semper [a] virguinis Mariæ genetricis Dei et Domini nostri Jesu Christi sed et beatorum apostolorum ac martirum tuorum,

Petri,	Tatthei,	et Pauli,
Pauli,	Mathiæ,[b]	Cosmæ
Andreæ,	Lini,	et Damiani
Jacobi,	Cleti	Martini [c]
Johannis,	Clementis,	Grigorii
Tomæ,	Xixti,	Augustini
Jacobi,	Cornili,	Hironimi
Pilippi,	Cipriani,	Benedicti,
Bartholemei,	Laurentii,	Patricii
Mathei,	Crisogini,	
Simonis,[d]	* Johannis	

Necnon et illorum martyrum,[e] confessorum, virguinum quorum [f] hodie in conspectu gloriæ tuæ celebratur triumphus. Et omnium sanctorum tuorum quorum meritis precibusque concedas ut in omnibus protectionis tuæ muniamur auxilio. Per eundem *usque* Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias, diesque nostros in tuâ pace disponas atque ab æternâ dampnatione nos eripi * et in electorum tuorum jubeas grege numerari. Per Christum. Amen.

Quam oblationem tu, Deus, in omnibus quæsumus, bene✠dictam, as✠scriptam, ra✠tam, rationabilem, acceptabilemque facere digneris, ut nobis cor✠pus et san✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quàm pateretur, accepit panem in sanctas ac venerabiles manus suas,[g] elevatis oculis in celum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene✠dixit [h] fregit, dedit discipulis suis, dicens, Accipite et manducate ex hoc omnes, hoc est enim corpus meum.

Simili modo, posteaquam cenatum * est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens bene✠dixit, dedit [i] discipulis suis dicens, Accipite et bibite ex hoc [j] omnes, hic est enim calix sanguinis mei novi et æterni testamenti misterium fidei qui pro vobis et pro multis effundetur in remisionem peccatorum. Hæc

[a] The new ed. of the Sarum has *semperque*, but several of the old edd. leave out *que*.

* 39a.

[b] The name of S. Matthias ought not to occur here, according to the Petrine Liturgy, as it comes in at the prayer, *Nobis quoque*, which will be found on the following page. In our MS it is partly scored out by a line drawn through it from the middle of the letter *a* to the end, the capital at the beginning having been left untouched. A later hand than that of the original scribe has interlined a word which as far as I can decipher is *diamn*. but the second letter is doubtful, and may be an *æ*, an *f*, or even an *r*. I can suggest no explanation of this, especially as it is uncertain whether it is meant for a complete word or to be read in connection with the undeleted syllable *Ma*. Abstractedly, I should rather have expected to find the name of some Celtic saint of so great local veneration that he was put next after the apostles.

[c] This and the 5 following names have a line drawn round them, as if they were sometimes omitted. Neither they nor the beginning of the next paragraph down to the word *triumphus* are in the Sarum.

See Menard note 42, Gerbert p. 357. The omission of S. Hilary and the placing of S. Gregory before SS Augustine and Jerome are probably accidental; but the mention of S. Patrick should be noticed.

The beginning of the next paragraph resembles the clause which Ordericus Vitalis (quoted by Menard) says was added by Gregory III. Of those which are quoted by Gerbert, the one which most closely resembles our text is a Sacramentary of Subiaco, which has; "Nec non et illorum quorum hodie solemnis in conspectu gloriæ tuæ celebratur triumphus."

[d] Sarum + *et*.

[e] This and the following two words have a line drawn round them.

[f] The word "sollempnis" is here added in the margin.

* 39b.

[g] The word "et" has here been added. It is in the Sarum. See Menard, note 52.

[h] The word "et" has here been added. It is not in the Sarum, which, however, has *deditque*. See Menard, note 53.

* 40a.

[i] Sarum, + *que*. Menard, note 58.

[j] Sarum, *eo*.

quotienscunque feceritis in mei memoriam faciatis.[a]

Unde et memores sumus, Domine, nos tui servi sed et plebs tua sancta ejusdemque [b] Christi Filii tui Domini Dei nostri [c] beatæ pasionis nec non et ab inferis resurrectionis sed et in celos gloriosæ ascensionis, offerimus præclaræ majestati tuæ de tuis * donis ac datis hos✠tiam puram, hos✠tiam sanctam, hos✠ * 40b.
tiam immaculatam, pa✠nem sanctum vitæ æternæ et calicem salutis perpetuæ ; supra quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti [d] accepta habere dignatus es munera pueri tui justi Abel et sacrificium patriarchæ nostri Abrhæ et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione * sacrosanctum Filii tui cor✠pus et * 41a.
san✠guinem sumpserimus omni bene✠dictione celesti et gratiâ repleamur. Per eundem *usque* Amen.

Memento etiam, Domine,[e] famulorum tuorum famularumque tuarum qui nos præcesserunt cum signo fidei et dormiunt in sompno pacis : ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et [f] pacis ut indulgeas deprecamur. Per eundem *usque* Amen.

Elevat vocem in his tribus dictis.[g]

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martiribus, cum Johanne, Zefano,[h] Mathiâ, Barnabbâ, Ignatio, Alaxandro, Marcellino, Petro,
* Felicitate, Perpetuâ, Agathâ, Luciâ, Agnâ, * 41b.
Ciciliâ, Anastasiâ, Eugeniâ, Brigitâ.[i] Et cum omnibus sanctis tuis intra quorum nos consortium non estimator [meriti sed veniæ, quæsumus, largitor] [j] admitte. Per Christum.

Per quem hæc omnia, Domine, semper bona creas, sanc✠tificas, vivi✠ficas, bene✠dicis, et præstas nobis, per ip✠sum, et ✠ cum ipsu, et in ✠ ipso est tibi Deo Patri omnipotenti in

[a] for *facietis.*

[b] This word is added in the margin. The Sarum has *ejusdem.* Menard's Sacramentary agrees with the text.

[c] The first scribe has here added on the upper margin the words, " quam adorandæ nativitatis."
There is a word erased here, which was probably *tam*, as the Sarum and other Sacramentaries have.

[d] Sarum, *sicut.* Menard's Sacramentary agrees with the text.

[e] Some edd. of the Sarum here add *animarum.*

[f] For "et" the scribe had at first written "ac."

[g] This rubric is not in the Sarum.

[h] There is in this MS a frequent change between *z* and *st*; see above p. 9 lin. penult. "scandalistat." It probably shows what was then the sound of the letter *z*.

[i] Brigita has dots above and below it, as if for omission.
SS Eugenia and Brigita are not mentioned in the Sarum; for the former, see Gallican Litt. p. 209.

[j] The words in brackets were omitted in the text.

unitate Spiritûs Sancti, omnis honor et gloria per omnia secula seculorum. Amen.

Oratio.

Preceptis salutaribus moniti et divinà institutione formati, audemus dicere.

Pater noster, qui es in celis, sanctificetur nomen tuum; adveniat regnum tuum: fiat voluntas tua, sicut in celo et in terrá. Panem nostrum quotidianum da nobis hodie;
* 42a. et dimitte * nobis debita nostra sicut et nos dimittimus debitoribus nostris; et ne nos inducas in temptationem sed libera nos à malo. Amen.

Libera nos, quæsumus, Domine, ab omnibus malis præteritis, præsentibus, et futuris, et intercedente pro nobis beatâ et gloriasâ semperque virguine Dei genetrice Mariá et beatis apostolis tuis Petro et Paulo atque Andreâ cum omnibus sanctis, Da propitius pacem tuam in diebus nostris ut ope misericordiæ tuæ adjuti et à peccato simus semper liberi et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et.

The words *pro nobis* are omitted in almost all edd. of the Sarum.

Per omnia secula seculorum. Amen.

Pax Domini sit semper vobiscum.

Et cum spiritu tuo.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

* 42b. * Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Domine sancte Pater omnipotens æterne Deus, da mihi [a] corpus et sanguinem Domini nostri Jesu Christi Filii tui ita [b] sumere, ut per hoc merear remisionem omnium peccatorum meorum accipere et tuo Sancto Spiritu repleri, [c] quia tu es Deus [d] cujus regnum et imperium gloriosum [e] permanet in secula seculorum. Amen.

[a] Sarum + *hoc.*

[b] Sarum + *digne.*

[c] Sar. + et pacem tuam habere.

[d] Sar. + solus et præter te non est alius.

[e] Sar. + sine fine.

Quando misceatur corpus.

Hæc sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat omnibus [f] sumentibus salus mentis et corporis, et ad vitam capescendam æternam præparatio salutaris. Per Christum.

[f] Sarum has *mihi omnibusque* and in the next line adds *promerendam et* before *capescendam.*

* 43a. Perceptio corporis et sanguinis tui, Domine, Jesu Christe, quam indignus sumere * præsumo non mihi proveniat in judicium et condemp-

nationem, sed pro tuâ pietate prosit mihi ad purgationem peccatorum et ad tutamentum mentis et corporis, qui vivis ac regnas. *et*

Corpus et sanguis Domini nostri Jesu Christi mihi indigno maneat ad salutem et proficiat ad remedium in vitam æternam. Amen.

Quod ore sumpsi, Domine, mente capiam, et de corpore et sanguine Domini nostri Jesu Christi fiat mihi remedium sempiternum. Amen.

Placeat tibi, Domine Deus, sanctum obsequium servitutis meæ et præsta ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli sit te miserante * propiti- * 43b.
abile qui vivis et regnas Deus.

Sarum, p. 825*.

IN COMMEM. INCARNATIONIS NATIVITATIS, PASSIONIS, RESURRECTIONIS, DOMINI NOSTRI JESU CHRISTI ET ADVENTUS SPIRITUS SANCTI.

Oratio.

Corda nostra, quæsumus, Domine, sanctus splendor Filii tui incarnationis, nativitatis, passionis, resurrectionis, ascensionis, et adventûs Spiritûs Sancti, clementi respectu illustret; quo mundi hujus tenebris carere valeamus, et ipso ducente perveniamus ad patriam claritatis æternæ, qui [a] vivis et regnas cum Deo Patre in unitate ejusdem. Per.

Secretum.

In mentibus nostris, quæsumus, Domine, veræ fidei sacramenta confirma, ut qui conceptum de virguine Deum [b] et hominem confitemur, per ejusdem salutiferæ incarnationis, nativitatis, passionis, resurrectionis, ascensionis, et adventûs * Spiritûs Sancti potentiam ad æter- * 44a.
nam mereamur pervenire lætitiam.[c] Per.

Post commonionem.

Præsta, quæsumus, omnipotens Deus Pater; ut qui Filii tui Domini nostri Jesu Christi incarnationis, nativitatis, passionis, resurrectionis, ascensionis, et adventûs Spiritûs Sancti memoriam debitâ venerationis laude [d] perco-

[a] This termination is obviously wrong. The Sarum has "per eundem."

[b] Sarum adds "verum."

[c] Sarum, *patriam.*

[d] This agrees with the text of the new edition of the Sarum.

limus, ipsi per ejusdem Spiritûs Sancti gratiam à morte animæ resurgamus, et in tuâ semper sanctificatione vivamus. Per.

Sarum, p. 787.

AD POSCENDAM GRATIAM SPIRITUS SANCTI.

Oratio.

Deus, cui omne cor patet et omnis voluntas loquitur, et [a] nullum latet secretum; purifica, per infussionem Sancti Spiritûs, cogitationes cordis nostri; ut perfectè te diligere et dignè laudare mereamur. Per.

[a] Sarum adds, *quem*. It is omitted in some other recensions of the prayer, as in that in Gerbert.

[*Secretum.*]

Hæc oblatio, Domine Deus, cordis nostri maculas * emundet, ut Sancti Spiritûs digna in nobis [b] efficiatur habitatio. Per.

* 44b.

[b] Sarum has not *in nobis*.

Post commonionem.

Sacrificium salutis nostræ tibi offerentes, concede nobis, Domine Deus noster,[c] purificatis mentibus sepiùs tuæ pietatis celebrare misterium. Per Dominum.

[c] Sarum adds "per gratiam Sancti Spiritus." They are not in Gerbert.

Alia.

Concede, quæsumus, omnipotens Deus, Sanctum nos Spiritum votis promereri sedulis, quatenus ejus gratiâ ab omnibus liberemur temptationibus, et peccatorum nostrorum indulgentiam consequamur. Per.

This prayer, which is not in the Sarum, is found in this Mass as given by Gerbert, p. 261b.

Sarum, p. 815*.
It is there entitled "pro papa," and of course is in the singular only.

MISA PRO EPISCOPIS ET SIBI COMMISIS.

Oratio.

Deus, omnium fidelium pastor et rector, famulos tuos quos (*vel* famulum tuum quem) [d] æcclesiæ tuæ præesse voluisti, propitius respice; et da eis (*vel* ei) quæsumus, verbo et exemplo quibus præsunt (*vel* præest) * proficere; ut ad vitam unà cum grege sibi commisso [e] perveniant (*vel* perveniat) sempiternam. Per.

[d] Sarum here adds the word "pastorem."

* 45a.

[e] Sar. *credito.*

Secretum.

Oblatis, quæsumus, Domine, placare muneribus, et famulos tuos quos æcclesiæ tuæ [f] pastores præesse voluisti, assiduá protectione guberna. Per Dominum.

[f] Sar. *populo tuo*, and *esse* for *præesse*.

Post commonionem.

Hæc nos, quæsumus, Domine, sacramenti perceptio protegat; et famulos tuos quos (*vel*

famulum tuum quem) æcclesiæ tuæ præesse [a] voluisti pastores (*vel* pastorem) unà cum grege sibi commiso salvet semper ac muniant [b] (*vel* muniat). Per Dominum.

[a] Sar. *esse*.

[b] This plural is a strange blunder.

MISA PRO REGE.

Sarum, p. 828*. but with great variations.

I give other prayers which more closely resemble those in the text.

[*Oratio.*]

Deus, in cujus manu corda sunt regum; inclina ad preces humilitatis nostræ aures misericordiæ tuæ, et famulis tuis regibus nostris (*vel* famulo tuo regi nostro) regiminis tui appone sapientiam; ut, haustis de tuo fonte * consiliis et tibi placeant et super omnia precellant. Per Dominum nostrum.

Deus, in cujus manu corda sunt regum, inclina ad preces humilitatis nostræ aures misericordiæ tuæ, et principibus nostris famulis tuis ill. regimen tuæ appone sapientiæ: ut haustis de tuo fonte consiliis et tibi placeant, et super omnia regna præcellant. Per.—Sac. Gel. apud Vezz. p. 202.

* 45b.

Secretum.

Suscipe, Domine, preces et hostias æcclesiæ tuæ pro salute famulorum tuorum regum nostrorum (*vel* famuli tui regis nostri); et protectione fidelium populorum antiqua brahii tui operare miracula, ut superatis pacis inimicis secura tibi serviat Christianorum libertas. Per Christum Dominum.

Suscipe Domine preces et hostias Ecclesiæ tuæ pro salute famuli tui ill. supplicantis: et protectione fidelium populorum antiqua brachii tui operare miracula: et (*al.* ut) superatis pacis inimicis, secura tibi serviat (*al.* + Christianorum) Romana libertas. Per.-ib.

Post commonionem.

Porrige, Domine, famulis tuis re[gi]bus nostris (*vel* famulo tuo regi nostro) subsidium pacis; et corporalibus et spiritualibus eum enutri alimentis, et à cunctis hostibus redde secuɹos (*vel* securum). Per Dominum nostrum.

I have not been able to find this prayer elsewhere.

Alia.

Deus, regnorum omnium et Christiani protector imperii, da servis tuis * regibus nostris (*vel* servo tuo regi nostro) triumphum virtutis tuæ scienter excolere; ut qui tuá constitutione sunt principes (*vel* est princeps) tuo semper munere sint potentes (*vel* fit potens.) Per Dominum.

Deus regnorum omnium, et Romani (*al.* Christiani) maxime protector imperii, da servis tuis regibus nostris ill triumphum virtutis (*al.* + tuæ) scienter excolere: ut cujus constitutione sunt principes, ejus semper munere sint potentes. Per.—ib.

* 46a.

MISA PROPRIA SACERDOTIS.

[*Oratio.*]

Omnipotens sempiterne Deus, qui me peccatorem sacris altaribus astare voluisti, et sancti nominis tui laudare potentiam; concede quæsso, per hujus sacramenti misterium meorum mihi veniam peccatorum; ut tuæ majestati dignè merear ministrare. Per.

This prayer is the same as that in the Sarum, p. 788*.

Da quæsumus, clementissime Pater! per hujus sacramenti mysterium meorum veniam peccatorum, ut non ad judicium, sed ad indulgentiam hujus presbyteratus ordo mihi proficiat sempiternam, per.—Gerb. p. 294a.

Secretum.

Da, quæsumus, clementissime Pater, per hujus oblationis misterium meorum mihi veniam peccatorum; ut non ad judicium animæ meæ sed ad indulgentiam hujus præspeturatus ordo mihi proficiat sempiternam, Per Dominum.

This Postcommon is found without any variation iu Gerbert p. 294b.

Post commonionem.

Sumentes, Domine Deus, salutis nostræ sacramenta; * præsta, quæsumus, ut eorum participatio mihi famulo tuo ad perpetuam proficiat salutem. Per Dominum.

* 46b.

Sarum, p. 783* and 827*.

MISA PRO PACE.

Oratio.

Deus, à quo sancta desideria, recta consilia, et justa sunt opera; da servis [a] illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublatâ formidine, tempora sint tuâ protectione tranquilla. Per.

Secretum.

Deus, qui credentes in te populos nullis sinis concuti terroribus, dignare preces et hostias tibi dicatas [b] plebis tuæ suscipere, ut pax tuâ pietate concessa Christianorum fines ab omni hoste faciat esse securos. Per.

Post commonionem.

Deus, auctor pacis et amator, quem nosse vivere, cui servire regnare * est; protege ab omnibus impugnationibus supplices tuos, ut qui in defensione tuâ confidimus, nullius hostilitatis arma timeamus. Per Dominum.

* 47a.

[a] add *tuis.*

[b] Sar. *dicatæ.*

Sarum, p. 741.*

MISA PRO FAMILIAM.

Oratio.

Deus, qui caritatis dona per gratiam Sancti Spiritûs tuorum cordibus fidelium infundis; da famulis tuis et famulabus N. pro quibus tuam deprecamur clementiam salutem mentis et corporis; ut te totâ virtute diligant, et quæ tibi placita sunt totâ dilectione perficiant. Per Dominum nostrum.

Secretum.

Miserere, quæsumus, Domine, famulis et famulabus tuis pro quibus hoc sacrificium laudis tuæ offerimus majestati; ut per hæc sancta supernæ benedictionis gratiam obteneant et gloriam æternæ beatitudinis[a] adquirant. Per Dominum nostrum.

Post commonionem.

*Divina libantes misteria, quæsumus, Domine, ut hæc salutaria sacramenta illis proficiant ad prosperitatem et pacem, pro quorum dilectione hæc tuæ obtulimus majestati. Per.

[a] Sar. *felicitatis.* The text is the reading of the Roman Missal.

* 47b.

MISA PRO PETITIONE LACRIMARUM PENITENTIUM.

Sarum, p 819*.

Oratio.

Omnipotens clementissime Deus, qui sitienti populo fontem viventis aquæ de petrâ produxisti; educ de cordis nostri duritiâ compunctionis lacrimas; ut peccata nostra plangere valeamus, remisionemque te miserante mereamur accipere. Per Dominum nostrum.

Secretum.

Hanc oblationem, quæsumus, Domine Deus, quam tuæ majestati supplices pro peccatis nostris offerimus propitius respice et produc de oculis nostris lacrimarum flumina, quibus debita flammarum incendia valeant extingui.[b] Per.

* *Post commonionem.*

Sacrificium hoc quod tuæ, Domine, obtulimus pietati, nobis ad veniam peccatorum proficiat nostrorum; et tuæ miserationis semper tribuat solacium. Per Dominum.

[b] Sar. *valeamus extinguere.* The Roman Missal is the same, but the Service in Gerbert agrees with the text.

* 48a.

This is not the Postcommon in the Roman nor that in the Sarum. It occurs, however, in the Service as given by Gerbert p. 299a also p. 294 note.

MISA PRO SERENITATE AERIS.

Sarum p. 802*.

Oratio.

Ad te nos, Domine, clamantes exaudi, et aeris serenitatem nobis tribue supplicantibus; ut qui pro peccatis nostris justè affligimur, misericordiâ tuâ præveniente clementiam sentiamus. Per.

This and the Postcommon are different from those in the Sarum. But the Secret is that in the Roman Missal, and both are found in Gerbert p. 302.

Secretum.

Præveniat nos, quæsumus, Domine, gratia tua semper et subsequatur; et has oblationes quas pro peccatis nostris nomini tuo consecrandas offerimus,[a] benignus assume; ut per intercessionem omnium sanctorum tuorum cunctis nobis proficiant[b]. Per.

[a] Gerbert and the present Roman have *deferimus.*

[b] The same authorities + *ad salutem.*

Post commonionem.

* 48b. Plebs tua, Domine, capiat sacræ * benedictionis augmentum, et copiosis beneficiorum tuorum sublevetur auxiliis, quæ tantis intercessorum deprecationibus adjuvatur. Per.

Sarum, p. 856*.

PRO ITER AGENTIBUS.

Oratio.

Adesto, Domine, supplicationibus nostris et viam famulorum tuorum N. in salutis tuæ prosperitate dispone; ut inter omnes viæ ac vitæ hujus varietates, tuo semper protegantur auxilio. Per Dominum.

Secretum.

Propitiare, Domine, supplicationibus nostris, et has oblationes quas tibi offerimus pro famulis tuis N. benignus assume; et[c] viam illis præcedente gratiâ tuâ dirigas et subsequente comitari digneris, ut de actu ac incolumitate eorum secundùm misericordiæ tuæ præsidium gaudeamus. Per.

[c] Sar. *ut* and in the next line, *illorum.*

* 49a. * *Post commonionem.*

The Postcommon in the Roman is different.

Sumpta, quæsumus, Domine, celestis misterii sacramenta ad prosperitatem iteneris famulorum tuorum *(vel* famuli tui) N. proficiant *(vel* proficiat)[d] et eos ad salutaria cuncta perducant. Per Dominum.

[d] This is a very curious mistake, since it looks as if the scribe thought that the number of the verb depended upon the genitive.

Sarum, p. 826*.

AD POSCENDA SUFFRAGIA OMNIUM SANCTORUM.

Oratio.

Concede, quæsumus, omnipotens Deus, ut intercessio nos sanctæ Dei genetricis Mariæ sanctorumque omnium [celestium virtutum et beatorum patriarcharum, prophetarum] apostolorum, martirum, confesorum [atque] virguinum, et omnium electorum tuorum [nos] ubique lætificet; ut dum eorum merita recolimus patrocinia sentiamus. Per.

The words in brackets have been added by a later hand. It will be observed that he has forgotten to change the gender of *sanctorum* to the feminine. The first addition is not in the Roman.

Secretum.

Oblatis, Domine, placare muneribus, et intercedentibus omnibus sanctis tuis à cunctis nos defende periculis. Per.

Post commonionem.

Sumpsimus, Domine, omnium sanctorum * tuorum sollempnia celebrantes[a] sacramenta celestia; præsta, quæsumus, ut quod temporaliter gerimus,[b] æternis gaudiis consequamur. Per. * 49b.

[a] Sarum and Roman, *memoriam recolentes.*

[b] Sarum + *eorum precibus adjuti.*

PRO VIVIS SIMUL ET DEFUNCTIS. Sarum, p. 880*.

[*Oratio.*]

Sancte Dei genetricis Mariæ omniumque sanctorum tuorum, patriarcharum, profetarum, apostolorum, martirum, confessorum, virguinum, et cunctarum celestium virtutum,[c] quæsumus, omnipotens Deus, meritis ac precibus placatus, tribue nobis misericordiam tuam, et da populo tuo inviolabilem fidei firmitatem et pacem; repelle à nobis hostem omnem, famem et pestem; da nobis in tuâ virtute constantiam et fortitudinem; immitte hostibus nostris formidinem * et invaletudinem; retribue omnibus nobis bona facientibus vitæ æternæ beatitudinem; da inimicis nostris et persequentibus nos recognitionem et indulgentiam; concede defunctis nostris et omnibus in Christo quiescentibus remisionem omnium peccatorum et requiem sempiternam. Per. * 50a.

[c] In the Sarum the angels are mentioned first, and here all saints come in, which is exactly the opposite of our text.

Secretum.

In conspectu majestatis tuæ, quæsumus, omnipotens Deus, intercedente sanctâ Dei genetrice Mariâ et omnibus sanctis tuis, oblationes nostræ et preces ad te acceptabiles ascendant, et tuâ propitiatione veniam nobis tribue; hostem, pestem, ac famem à nobis repelle; fidem, spem, et caritatem nobis largire; defensione tuâ nos semper circumcinge; hostium nostrorum superbiam et virtutem contere; omnibus nobis bona * facientibus, vitæ æternæ beatitudinem retribue; discordantes ad pacem converte; defunctis nostris requiem concede; et omnibus fidelibus tuis sempiternam vitam largire. Per. * 50b.

Post commonionem.

Per hujus sancti misterii virtutem, quæsumus, omnipotens Deus, intercedente sanctâ Dei genetrice Mariâ, et omnibus sanctis tuis intercedentibus, vitiorum nostrorum maculæ deleantur, et preces nostræ in conspectu tuæ majestatis acceptabiles inveniantur; populus tuus à peccatis et hostibus liberetur, et fidei rectitudine roburetur; hostium nostrorum superbia et fortitudo prosternatur; pestilentiæ et fames procul pellantur; bona nobis facientes gratiæ tuæ abundantiæ repleantur; discordantes ad firnam pacem revocentur; defuncti nostri requiem consequantur, et omnes fideles tui, Domine, vitam perpetuam adepisci mereantur. Per.

This Missa occurs in Gerbert p. 220b.

[MISSA IN ECCLESIA CUJUSLIBET SANCTI.]

[*Oratio.*]

* 51a. Propitiare, Domine, quæsumus, nobis famulis tuis per hujus sancti martyris vel confessoris tui ill. qui in præsenti requiescit ecclesia, merita gloriosa, ut ejus intercessione ab omnibus protegamur adversis. Per.

* Propitiare, quæsumus, Domine, nobis indignis famulis tuis, per sanctorum confessorum tuorum N. et omnium sanctorum quorum corpora vel reliquiæ in præsenti requiescunt æcclesiâ merita gloriosa; ut eorum piis intercessionibus ab omnibus semper protegamur adversis. Per.

[*Secretum.*]

Suscipiat clementia tua, Domine, quæsumus, de manibus nostris munus oblatum: et per hujus sancti martyris vel confessoris tui ill. orationes ab omnibus nos emundet peccatis. Per.

Suscipiat clementia tua, Domine, quæsumus, de manibus nostris munus oblatum, et per horum sanctorum tuorum N. atque eorum qui in præsenti requiescunt æcclesiâ orationes, ab omnibus nos emundet peccatis. Per.

[*Postcommunio.*]

Divina, Domine, libantes mysteria, quæ pro hujus sancti martyris vel confessoris tui ill. veneratione tuæ obtulimus majestati, præsta, quæsumus, ut per ea veniam mereamur peccatorum, et cœlestis gratiæ donis reficiamur. Per.

* 51b.

Divina libantes misteria, quæ pro sanctorum confessorum tuorum N. atque eorum in præsenti æcclesiâ quiescentium veneratione tuæ obtulimus majestati; præsta, quæsumus, Domine; * ut per ea veniam mereamur peccatorum et celestis gratiæ donis reficiamur. Per.

[MISSA IN HONORE APOSTOLORUM.]

Oratio.

Omnipotens et misericors Deus, qui beatos apostolos tuos Petrum et Paulum atque Andream omnesque apostolos celesti coronâ decorare voluisti; præsta, quæsumus, ut quemadmodum devotam ipsorum frequentamus obsecrando memoriam, ita eorum jugiter sublimia apud te sentiamus patrocinia. Per.

I have not been able to find any of these three prayers elsewhere.

Secretum.

Hæc hostia salutaris, quæsumus, Domine, quæ in sanctorum apostolorum tuorum Petri et Pauli atque Andreæ omniumque apostolorum venerandâ commemorationis [a] tuæ majestati suppliciter offerimus, et ligamina nostræ pravitatis absolvat, et tuæ nobis misericordia [b] carismata tribuat. Per.

[a] evidently for the ablative.

[b] for the genitive.

[*Postcommunio.*]

* Quæsumus, omnipotens et misericors Deus, ut nos in sanctorum apostolorum tuorum Petri et Pauli atque Andreæ omniumque apostulorum venerandâ memoriâ de tuis sacris donis satiati, per hæc indulgentiam tuæ propitiationis consequi mereamur. Per. * 52a.

[*Præfatio.*]

V. D. Æterne. Qui corporali jejunio vitia comprimis; mentem elevas; virtutem largiris et præmia. Per Christum.

I do not see what this Preface has to do here. It is that for Ash Wednesday in the Gelasian and several of the Gregorian Sacramentaries.

[MISSA GENERALIS.]

Sarum, p. 777*, 882*.

[*Oratio.*]

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prenoscis; te suppliciter exoramus, ut pro quibus efundere preces decrevimus, quosque * vel præsens sæculum adhuc in care retinet, vel futurum jam exutus [c] corpore suscepit, pietatis tuæ clementiâ omnium delictorum suorum veniam et gaudia consequi mereantur eterna. Per. * 52b.

[c] the accusative plural.

[*Secretum.*]

Deus, cui soli cognitus est numerus electorum in supernâ felicitate locandus; tribue, quæsumus, ut universorum quos in oratione commendatos suscepimus, et omnium fidelium vivorum atque mortuorum nomina beatæ prædistinationis liber ascripta retineat. Per Dominum.

[*Postcommunio.*]

This is not the Postcommon for this Service in the Sarum.

Purificent nos, quæsumus, omnipotens et misericors Deus, sacramenta que sumpsimus; et præsta, ut hoc tuum sacramentum non sit nobis reatus ad pœnam, sed intercesio salutaris ad veniam; sit ablutio scelerum; sit defensio et ereptio de manibus omnium inimicorum nostrorum; sit fortitudo fragilium; sit contrà omnia mundi pericula firmamentum; sit vivorum atque mortuorum fidelium omnium remissio delictorum. Per Dominum.

[MISSA PRO DEFUNCTIS.] Sarum p. 860*.

[*Antiphona.*]

* Requiem æternam dona eis, Domine, et * 53a.
lux perpetua luceat eis.

Versus. Te decet ymnus Deus.

[*Oratio.*]

Adesto, Domine, quæsumus, propitius animabus famulorum tuorum N. quibus in die depositionis suæ officium commemorationis offerimus, ut si qua eis secularis macula infecit, dono tuæ pietatis indulgeas et extergas. Per.

This is not the Collect in the Sarum. It occurs in a service in the Gelasian and several later Sacramentaries, thus:—

Adesto, quæsumus, Domine, pro anima famuli tui ill. cujus in depositione sua [*Gerbert*, in die depositionis suæ] officium commemorationis impendimus: ut si qua eum sæcularis macula invasit [*Gerb.* inhæsit] aut vitium mundiale [This seems to show that four words have been omitted in our text] infecit, dono tuæ pietatis indulgeas et extergas. Per.—Vezz. p. 227. Gerb. p. 327.

Machăbeorum.

In diebus illis, vir fortissimus Judas collatione factâ, xii. milia dragmarum[a] argenti misit Hierusolimam * offerri ea ibi pro * 53b.
peccatis mŏrtuorum; justè et relegiosè de resurrectiŏne cogitans; nisi enim eos qui ceciderant resurrecturos speraret, superfluum videretur et vanum orăre pro mortuis: Et quia considerabat quŏd hi qui cum pietate dormitionem acceperant, optimam haberent repŏsitam gratiam. Sancta ergo et salubris est cogitatio pro defunctis exorăre ut à peccatis solvantur.

[a] Sarum, *dragmas.*

Gradale.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

* *V.* Absolve, Domine, animas eorum ab * 54a.
omni vinculo delictorum.

Tractus.

De profundis clamavi ad te, Domine. *usque* sustinui te, Domine.

Secundum Johannem.

In illo tempore, Dixit Martha ad Jesum; Domine, si fuises hĭc, frater meus non fuisset mortus; sed et nunc scio, quia quæcunque poposceris à Deo dabit tibi Deus. Dicit ei[b] Jesus; Surget[c] frater tuus. Dicit ei Martha; Scio, quia resurget in resurrectione in novissimo die. Dicit ei Jesus; Ego sum resurrectio et vita; qui credit in me, etiamsi mortus fuerit vivet; et omnis qui vivit * * 54b.
et credit in me, non morietur in æternum; credis hoc? Aĭt illi; Utique, Domine; ego credidi quia tu es Christus Filius Dĕi, qui in hunc mundum venisti.

[b] Sar. *illi.*

[c] Sar. *resurget.*

Offertorium.

Domine Jesu Christe, rex gloriæ, libera animas omnium fidelium defunctorum de manu inferni et de profundo lacûs[a] libera eas de ore leonis ne obsorbeat[b] eas tartarus, ne cadant in obscura,[c] sed signifer sanctus Michel repræsentat[d] eas in lucem sanctam, quam ollim Abrabæ promisisti et semini ejus.

[a] Sar. *lacu.*
[b] for *absorbeat.*
[c] Sar. + *tenebrarum loca.*
[d] Sar. *repræsentet.*

* 55a.

*Hostias et preces tibi, Domine, offerimus; tu suscipe pro animabus illis quarum hodie memoriam facimus,[e] fac eas, Domine, de morte transire ad vitam.

[e] Sar. *agimus.*

Requiem æternam dona eis, Domine. *usque* luceat eis.

Quam ollim Abrabæ promisisti et semini ejus.

From this to the end of the Missa, differs entirely from the Sarum.

In spiritu humilitatis et in animo contrito suscipiamur, Domine, à te, et sic fiat sacrificium nostrum ut à te suscipiatur hodie, et placeat tibi, Domine Deus noster.

Secretum.

This is the Secret in the Roman Missal for the Service for the 3rd, 7th and 30th days after the Burial.

* 55b.

Munera, quæsumus, Domine, quæ tibi pro animâ famuli tui (*vel* animabus famulorum tuorum) N. offerimus, placatus * intende, ut remediis purgatæ celestibus, in tuâ pietate requiescant. Per.

[*Præfatio.*]

V. D. Per Christum Dominum nostrum: per quem salus mundi, per quem vita omnium, per quem resurrectio mortuorum. Per ipsum te, Domine, suppliciter deprecamur, ut animæ famuli tui ill. cujus diem ill. celebramus, indulgentiam largiri digneris perpetuam, atque a contagiis mortalitatis exutam in æternæ salvationis partem restituas. Per quem.—Gerb. ubi sup. et p. 328. The Hanc igitur is different from that in the text, which I have not met with elsewhere.

V. D. Per Christum Dominum nostrum; per quem salus mundi, per quem vita omnium, per quem resurrectio mortuorum, per ipsum, te, Domine, suppliciter deprecamur, ut animabus famulorum famularumque tuarum, quorum et quarum diem celebramus, indulgentiam largiri digneris perpetuam; et à contagiis mortalitatis exutas, in æternæ salvationis partem restituas. Per quem.

* 56a.

* Hanc igitur oblationem servituti nostræ, quam tibi pro animabus famulorum tuorum famularum tuarum N. offerimus, quos hodie carnali corruptione liberâsti, quæsumus, Domine, placatus accipias; ut quicquid homanæ conditionis obruptio contraxit expedias; ut tuis purgata remediis ad gaudium perveniret (*vel* pervenirent) sempiternum. Per.

Communio.

Ego sum resurrectio et vita; qui credit in me, etiamsi mortus fuerit vivet et omnis qui vivit et credit in me, non morietur in æternum.

* *Post commonionem.*

Omnipotens sempiterne Deus, collocare digneris corpus (*vel* corpora)[a] et animam (*vel* animas) famuli tui (*vel* famulorum tuorum) N. cui (*vel* quibus) diem depositionis (*vel* officium) celebramus, in sinibus Abrahæ et Isaac et Jacob: ut cùm dies agnitionis tuæ advenerit, inter sanctos et electos tuos eum (*vel* eam *vel* eos *vel* eas) suscitari præcipias. Per.

MISA PRO EPISCOPIS DEFUNCTIS.

[*Oratio.*]

Deus, qui inter apostolicos sacerdotes famulum tuum (*vel* famulos tuos) N. pontificiali fecisti dignitate censeri, præsta, quæsumus, ut quorum vicem gerebat ad horam in terris, eorum perpetuo consortio lætetur in celis. Per.

* *Secretum.*

Suscipe, quæsumus, Domine, pro animâ famuli tui (*vel* animabus famulorum tuorum) episcoporum preces nostras, pro quo (*vel* quibus) hostias offerimus;[b] cui (*vel* quibus) pontificale donâsti meritum, dones et præmium. Per.

Post commonionem.

Propitiare. Domine, supplicationibus nostris, et per hæc sacrosancta misteria animam famuli tui (*vel* animas famulorum tuorum) N. pontificis (*vel* pontificum) in regione vivorum æternis gaudiis jubeas sociari. Per Dominum.

MISA PRO SACERDOTE DEFUNCTO.[c]

[*Oratio.*]

Præsta, quæsumus, Domine, ut animæ famulorum tuorum N. sacerdotum quos in hoc sæculo commorantes sacris altaribus decorâsti in celesti * sede gloriosè semper exultent.

Secretum.[d]

Munera, Domine, quæsumus, tibi dicanda sanctifica et per ea animas famulorum tuorum N. sacerdotum ab omni labe homanæ conditionis absolve, quibus totius[e] mundi deluisti peccata. Per.

---

* 56b.

[a] There must surely be some mistake in this, for it could never have been meant to ask that the bodies should be placed in the bosom of Abraham as well as the souls. Yet it occurs in several other Sacramentaries. The following is in Vezzosi's Gèlasian:—

Omnipotens sempiterne Deus conlocare dignare corpus et animam et spiritum [Vezzosi observes that the MS of S. Eligius printed by Menard, omits "et spiritum"] famuli tui ill.... in sinibus Abrahæ, Isaac, et Jacob, ut cum dies agnitionis tuæ venerit, inter sanctos et electos tuos eum resuscitare præcipias. Per.

In the Sarum, this Postcommon has been changed into a collect, and the mention of the body has been altered; see p. 869*.

Sarum, p. 870*.

* 57a.

The Secret and Postcommon are not those in the Sarum. The Secret is nearly the same as that in the Roman. The following resembles it more closely:—

Suscipe, quæsumus, Domine, pro anima famuli tui ill .... quas offerimus hostias: ut cui pontificale donasti meritum, dones et præmium. Per.—Vezz. p. 219.

[b] *ut* is omitted here.

Propitiare Domine supplicationibus nostris, et animam famuli tui ill. episcopi in vivorum regione æternis gaudiis jubeas sociare. Per.—Vezz. ubi sup.

[c] This Service is not in the Sarum nor the Roman.

* 57b.

Præsta, quæsumus, Domine, ut anima famuli tui ill. episcopi, quam in hoc sæculo commorantem sacris muneribus decorasti, sede gloriosa semper exultet. Per.—Vezz. p. 220.

[d] I have not found this Secret elsewhere.

[e] We may compare with this expression, the similar one in the old Secret for S. Leo, which was afterwards altered to bring it into conformity with the later doctrine about the saints. Annue nobis, Domine, ut animæ famuli tui Leonis hæc prosit oblatio, quam immolando totius mundi tribuisti relaxari delicta. Per.—Gerb. p. 143 cf pp. 317, 321.

In Menard's Sacramentary there is one for a bishop, which is still more near.

Hæc oblatio, Domine, quæsumus, animam famuli tui ill. episcopi omnibus vitiis humanæ conditionis absolvat, quæ totius mundi tulit etiam immolata peccatum. Per.

This Postcommon resembles the following Gelasian Secret:—
Concede, quæsumus, omnipotens Deus, ut anima famuli tui ill.... per hæc sancta mysteria in tuo conspectu semper clara consistat, quæ tibi fideliter ministravit. Per.—Vezz. p. 220; Gerb. p. 318.
a for *claræ*.

Post commonionem.

Concede, quæsumus, omnipotens Deus, ut animæ famulorum tuorum sacerdotum N. per hæc sancta misteria in tuo conspectu semper clare [a] consistunt. Per.

Sarum, p. 875*.

MISA PRO LAICIS DEFUNCTIS.

[*Oratio.*]

Omnipotens sempiterne Deus, cui nunquam sine spe misericordiæ supplicatur; propitiare
* 58a. animæ famuli * tui (*vel* animabus famulorum tuorum) ut qui de hac vitâ in tui nominis confessione discesit (*vel* disceserunt) sanctorum tuorum numero facias aggregari. Per.

[*Secretum.*]

Propitiare, quæsumus, Domine, animæ famuli tui (*vel* animabus famulorum tuorum) N. pro quâ (*vel* quibus) tibi hostias placationis offerimus; et qui [b] in hac luce in fide mansit catholicâ in futurâ vitâ ejus [c] (*vel* eorum) retributio condonetur. Per.

b Sar. *quia*.

c This has been corrected into *ei*, which is what the Sarum has; but the interlining has not been altered. Besides, here the Sar. + *misericordissima*.

This Postcommon is different from that in the Sarum.

Post commonionem.

Suscipe, piissime Deus, in sinum patriarchæ Abarchæ animam famuli tui (*vel* animas famulorum tuorum) N. eamque (*vel* easque)
* 58b. sanctis et electis tuis adjunge, * ne noceat ei culpa carnis ad pœnam, sed prosit illi miseratio tuæ pietatis ad veniam. Per.

Sarum p. 875*.

MISA PRO FEMINA DEFUNCTA.

[*Oratio.*]

Quæsumus, Domine, pro tuâ pietate miserere animæ famularum tuarum (*vel* famulæ tuæ) N. et à contagiis mortalitatis exutam (*vel* exutas) in æternæ salvationis partem restitue. Per.

Secretum.

His sacrificiis, Domine, animæ famulæ tuæ (*vel* animabus famularum tuarum) N. à peccatis omnibus exuatur (*vel* exuantur) sine quibus à culpâ nemo liber existit; [d] ut per hec piæ placationis officia perpetuam * misericordiam consequatur (*vel* consequantur). Per.
* 59a.

d From the notes to the new edition of the Sarum Missal, it will be seen that here our text agrees in two various readings with the edition of 1498 with which the Missal of Arbuthnot often agrees.

[*Postcommunio.*]

Inveniant, quæsumus, Domine, animæ famularum tuarum (*vel* famulæ tuæ) N. lucis æternæ consortium, cujus misericordiâ perpetuæ gratiæ consecutæ sunt (*vel* est) sacramentum. Per.

PRO FRATRIBUS SORORIBUSQUE DEFUNCTIS. Sarum, p. 871*.

[*Oratio.*]

Deus, veniæ largitor et homanæ salutis amator, quæsumus clementiam tuam ut nostræ congregationis fratres et sorores qui et quæ ex hoc mundo[a] transierunt, beato Petro[b] patrono nostro intercedente ad perpetuæ * beatitudinis consortium pervenire concedas. Per.

[a] Sar. *sæculo.*

[b] The Sarum, instead of S. Peter mentions S. Mary, S. Michael and all saints. The appellation of "patron" would seem to show that the church or community for which this Missal was written, was under the special patronage of that apostle.

* 59b.

Secretum.

Præsta, quæsumus, omnipotens Deus, ut animæ omnium famulorum tuorum famularumque tuarum pro quibus hoc sacrificium laudis tuæ offerimus majestati, per hujus virtutem sacramenti à peccatis omnibus expiatæ, lucis perpetuæ te miserante recipiant beatitudinem. Per.

In the Sarum this is the Postcommon, the verb *offerimus* being changed into the perfect.

Post commonionem.

Deus, vita viventium, spes morientium, salus omnium in te credentium; præsta * propitius, ut animæ famulorum tuorum famularumque tuarum hic et ubique requiescentium à nostræ mortalitatis nexibus absalutæ beato Petro apostolo tuo intercedente in perpetuâ cum sanctis tuis luce lætentur. Per.

Deus, vita viventium, spes morientium, salus omnium in te sperantium; [so far, it is found in a prayer in the Sarum, p. 884*] præsta propitius, ut animæ famulorum famularumque tuarum a nostræ mortalitatis tenebris absolutæ, in perpetua cum sanctis tuis luce lætentur. Per.—Gerb. p. 324.

* 60a.

MISA PRO PARENTIBUS.

Sarum, p. 873*. The Sarum throughout has 'pater et mater' for 'parentes.'

[*Oratio.*]

Deus, qui nos patrem et matrem honorare præcepisti, miserere clementer animabus parentum meorum (*vel* nostrorum) eorumque peccata omnia dimitte meque (*vel* nosque) eos in æternæ claritatis gaudio fac videre.

* *Secretum.* * 60b.

Suscipe, Domine, sacrificium quod tibi pro animabus parentum meorum (*vel* nostrorum) offertur, eisque sempiternum præmium[c] in regione vivorum concede, meque (*vel* nosque)[d] felicitati sanctorum conjunge. Per.

[c] Sar. *gaudium.*

[d] Sar. + *cum eis.*

[*Postcommunio.*]

Celestis participatio, Domine, sacramenti animabus parentum meorum (*vel* nostrorum) requiem et lucem obtiniat perpetuam meque (*vel* nosque) cum illis gratia tua coronet æterna. Per.

PRO FIDELIBUS DEFUNCTIS.

[*Oratio.*]

Propitiare, Domine, quæsumus, animabus famulorum * tuorum famularumque tuarum misericordiâ sempiternâ, ut mortalibus nexibus expeditas lux eas æterna possedeat. Per.

Propitiare, quæsumus, Domine, animabus famulorum famularumque tuarum misericordia sempiterna: ut mortis nexibus expeditas lux eas æterna possideat. Per.—Gerbert p. 323. cf Sac. Leon. p. 136.

* 61a.

Secretum.

Hostias tibi, Domine, humili placatione deferimus, ut animæ famulorum famularum tuarum per hæc placationis officia tuam misericordiam consequantur. Per.

Hostias tibi, Domine, humili placatione (*al.* supplicatione) deferimus: ut animæ famulorum famularumque tuarum per hæc placationis officia perpetuam (*al.* tuam) misericordiam consequantur. Per.-Vezz. p. 224; Gerbert ubi sup.

This is nearly the same as the Sarum Secret "pro femina defuncta," p. 876*.

Post commonionem.

Inveniant, quæsumus, Domine, animæ famulorum tuorum famularumque tuarum, et omnium in Christo quiescentium lucis æternæ consortum; ut qui in hac luce repositi tuum * secuti sunt sacramentum, sempiternâ tuâ pace perfruantur. Per.

Inveniant, quæsumus, Domine, animæ famulorum famularumque tuarum, omnium in Christo quiescentium, lucis æternæ consortium, qui in hac luce positi, tuum consecuti sunt sacramentum. Per.—Vezz. ubi sup.

This somewhat resembles the Sarum Postcommon "pro feminis familiaribus."

* 61b.

HÆC MISA DEBET CANTARI USQUE AD DIES XXX POST MORTEM DEFUNCTI.

[*Oratio.*]

Deus, cui proprium est misereri semper et preces exaudire supplicantium, propitiare animæ famuli tui (*vel* famulæ tuæ) N. ut te miserante à peccatorum vinculis absoluta ad æternæ beatitudinis requiem pervenire mereatur. Per.

Deus, cui proprium est misereri, et preces exaudire supplicantium, propitiare animabus famulorum famularumque tuarum: ut te miserante a peccatorum vinculis absolutæ, ad æternæ beatitudinis requiem pervenire mereantur. Per.—Gerb. p. 323. It resembles pretty closely the "Deus cui proprium *minor*" of the Sarum (p. 869*) and Roman Missals.

Lectio libri Apocolipsis Johannis Apostoli.

Sarum, p. 863*.

In diebus illis, Audivi vocem de celo dicĕntem mihi, Scribe, beati mortui qui in Dominŏ * mŏriuntur; à modo[a] jam dicit Spiritus, ut requiscant à labŏribus suis; opera enim illŏrum sequuntur illos.

* 39a.

[a] Sar. + *enim.*

Gradale.

Requiem æternam dona eis Domine, *et rel.*

Secundum Johannem. Sar. p. 867*.

In illo tempore; Dixit Jesus discipulis suis;[a] Amen, amen, dico vobis, Nisi manducaveritis carnem Filii Hominis et biberitis sanguinem ejus,[b] non habebitis vitam in vobis. Qui manducat carnem meam[c] et bibit sanguinem meum,[d] habet vitam æternam; et ego resuscitabo eùm in novissimo die.

[a] Sar. + "et turbis Judæorum."
[b] Sa. *ej. san.*
[c] Sar. *me. car.*
[d] Sar. *me. san.*

[*Secretum.*]

Hostias tibi, Domine, humili supplicatione pro animâ * famuli tui (*vel* famulæ tuæ) N. deferimus, ut per hæc salutis tuæ sacrifica perpetuæ beatitudinis misericordiam consequatur. Per.

This Secret occurred on the preceding page with a few variations.

* 62b.

[*Præfatio.*]

V. D. Qui nobis in Christo unigenito Filio tuo Domino nostro spem beatæ resurrectionis concedisti; præsta, quæsumus, ut anima pro quâ hoc sacrificium redemptionis nostræ tuæ offerimus majestati, ad beatæ resurrectionis requiem[e] miserante cum sanctis tuis pervenire mereatur. Per quem.

VD. Æterne Deus! qui nobis in Christo unigenito Filio tuo Domino Deo nostro spem beatæ resurrectionis concessisti: præsta quæsumus, ut animæ, pro quibus hoc sacrificium redemtionis nostræ tuæ offerimus majestati, ad beatæ resurrectionis requiem, te miserante, cum sanctis tuis pervenire mereantur. Per.—Gerb. ubi sup.

[e] add, *te.*

Post commonionem.

Divina libantes sacramenta concede, quæsumus, omnipotens Deus, * ut hæc eadem nobis proficiant ad salutem, et animæ fidelis defuncti, pro quâ tuam deprecamur clementiam prosint ad indulgentiam. Per Dominum.

Divina libantes sacramenta, concede, quæsumus, omnipotens Deus! ut hæc eadem nobis proficiant ad salutem, et animabus, pro quibus tuam deprecamur clementiam, prosint ad indulgentiam. Per.—Gerb. ubi sup.

* 63a.

PRO HIS QUI IN CIMITHERIO REQUIESCUNT. Sarum, p. 877*.

Oratio.

Deus,[f] cujus miseratione animæ fidelium requiescunt, famulis[g] et famulabus tuis omnibus hìc et ubique in Christo quiescentibus, da propitius veniam peccatorum, ut à cunctis reatibus absoluti, tecum sine fine lætentur. Per.

[f] Sar. + *in.*
[g] Sar. *animabus famulorum &c.*

Secretum.

Pro animabus famulorum famularumque tuarum, hìc * omnium catholicorum dormientium[h] hostiam, Domine, suscipe benignus oblatam; ut hoc sacrificio singulari vinculis horrendæ mortis exuti vitam[i] mereantur æternam. Per.

* 63b.

[h] Sar. *omn., hic et ubique in Christo quiescentium.*
[i] Sar. + *invenire.*

[*Post commonionem.*]

Deus, fidelium lumen animarum, adesto supplicationibus nostris, et da famulis et famulabus tuis, quorum corpora hîc et ubique [a] requiescunt, refrigerii sedem, quietis beatitudinem, luminis claritatem. Per Dominum.

[a] Sar. + *in Christo.*

Sarum, p. 879*.

MISA GENERALIS.

[*Oratio.*]

* 64a.

Pietate tuâ, quæsumus, Domine, nostrorum solve vincula omnium delictorum; et, intercedente pro nobis beatâ et gloriosâ * semperque virgine Dei genitrice Mariâ [et [b] beatis apostolis tuis Petro et Paulo atque Andreâ] cum omnibus sanctis tuis,[c] [regem et episcopum nostrum et omnem plebem illis commissam,] nos famulos tuos [atque loca nostra] in omni sanctitate custodi, omnesque consanguinitate ac familiaritate vel confesione et oratione nobis junctos, sive omnem populum catholicum, à vitiis omnibus purga; tuis [d] virtutibus illustra; pacem et salutem nobis tribue; hostes visibiles et invisibiles remove; pestem repelle; inimicis nostris [e] veram caritatem, atque infirmis sanitatem largire; [f] et omnibus fidelibus vivis ac defunctis in terrâ viventium vitam et requiem æternam concede. Per eundem.

[b] This addition is not in the Sarum. The mention of these three apostles may be compared with the Service, above p. 31.

[c] On comparing this with the Sarum, we may remark the absence of any mention of the pope and of abbots. The second of these may be thought to imply that this Service was not compiled for a Church in which the monastic system was so prominent as in the succession of S. Columba.

[d] This word *tuis* is not in the Sarum.

[e] The Sarum here rather strangely adds "et amicis nostris."

[f] The Sarum here adds, "et iter famulorum tuorum in salutis tuæ prosperitate dispone."

Secretum.

* 64b.

Deus, qui singulari corporis tui hostiâ totius mundi solvisti delicta, hac oblatione placatus maculas scelerum nostrorum absterge, et omnium Christianorum vivorum * atque mortuorum peccata dimitte eisque [g] præmia æterna largire, Salvator mundi, qui.

[g] Sarum, *nobisque.*

Post commonionem.

Sumpta sacramenta, quæsumus, omnipotens Deus, omnia crimina nostra detergant, omnemque pravitatem, infirmitatem mentis et corporis [h] et hostilem impugnationem visibilem et invisibilem,[i] atque subitam mortem, meritis beatæ Dei genitricis semperque virginis Mariæ et omnium sanctorum tuorum intercessione à nobis procul repellant; et omnibus fidelibus vivis ac defunctis prosint ad veniam, pro quorum quarumque tibi sunt oblata salute. Per eundem Dominum.

[h] These four words are not in the Sarum.

[i] Sar. + *seu infirmitatem.*

* MISSA IN VIGILIA UNIUS APOSTOLI. * 65a.

This page begins a new class of Services, the last page being left partly blank. It will be observed that this Common is much more full than that in the Sarum Missal or than those in most Sacramentaries, as is fitting in a Service-book which has no Proprium Sanctorum.

With the exception of the Collect, Secret and Preface, this is the same as the Sarum Office, p. 657*.

[*Antiphona.*]

Ego autem sicut oliva fructifera [a] in domu Domini, speravi in misericordiâ Dei mei et expectabo nomen tuum quoniam bonum est ante conspectum sanctorum tuorum.

Psalmus.

Quid gloriaris in malitiâ qui potens es in iniquitate. Gloria Patri. Ego autem.

Oratio.

Quæsumus, omnipotens Deus, ut qui beati apostoli tui N. natalicia devotis jejuniis et orationibus prævenimus, et annuâ sollempnitate lætemur et tantæ fidei proficiamus exemplo. Per.

Lectio libri Săpientiæ.

Beatus homo qui invenit sapientiam, et qui ăffluit prudentiâ. Melior est adquisitio ejus, negotiatione argenti et ăuri [b] purissimi. Fructus ejus pretiosior est cunctis opibus; et omnia quæ desiderantur huic non valeant [c] cómparari. Longuitudo dierum in dexterâ ejus; [d] in sinistrâ illius divítiæ et gloriæ [e]; Viæ ejus viæ pulcræ, et omnes semittæ ĕjus [f] pacificæ. Lignum vitæ est his qui apprehendet [g] eam, et qui tenuerunt ĕăm beati.[h] Dominus sapientiâ fundavit terram; et[i] stabilivit celós[j] prudentiâ. Sapientiâ illius eruperunt ăbysi, et nubes rore concrescunt.

Gradale.

Justus ut palma florebit, ut [k] cedrus Libani multiplicabitur in domu Domini.

* Ad nuntiandam[l] mane misericordiam tuam et veritatem tuam per noctem. * 65b.

Secundum Johannem.[m]

In illo tempore, Dixit Jesus discipulis suis; Si manseritis in me, et verba mea in vobis manserint, quodcunque volueritis petetis et fiet vobis. In hoc clarificatus est Pater meus, ut fructum plurimum afferatis et efficiamini mei discipuli. Sicut dilexit me Pater, et ego dilexi vos; manete in dilectione meâ; si præcepta mea servaveritis, manebitis in dilectione meâ; sicut et ego Patris mei præcepta servavi et maneo in ejus dilectione. Hec locutus sum vobis, ut gaudium meum in vobis sit, et gaudiúm vestrum: impleatur.

[a] This agrees with the Roman Missal and the Vulgate. Most edd. of the Sarum have *fructificavi*.

I have not found this Collect elsewhere, but the conclusion is the same as that for S. Prisca in the Sarum.

Da quæsumus, omnipotens Deus, ut qui b. Priscæ v. et m. tuæ natalitia colimus et annua solemnitate lætemur et tantæ fidei proficiamus exemplo. Per.—p. 680.

[b] Sar. + *primi et* and has a different punctuation.

[c] Sar. *valent.*

[d] Sar. +*et.*

[e] Sar. *gloria.*

[f] Sar. *illius.* Sabatier quotes S. Ambrose for the reading of the text.

[g] Sar. *apprehenderint.*

[h] Sar. *tenuerit e. beatus.*

[i] Sar. omits *et.*

[j] It is not quite clear upon which syllable of this word the musical accent is placed.

[k] Sar. *sicut.*

[l] Sar. *annuntiandum.*

[m] This Gospel (S. John 15. 7-11) does not occur in this Service in the Sarum, but in the Missa "pro seipso," p. 789*.

Offertorium.

Gloriâ et honore coronâsti eum, Domine, et constituisti eum super opera manuum tuarum.

Secretum.

The Secret is different from that in the Sarum. It occurs in Gerbert for four saints' days, pp. 20, 106, 132, 155, but curiously, every one of them has a different Secret in the Sarum.

Hostia, Domine, quæsumus, quam in sancti N. apostoli tui honore ejus natalicia præveniendo offerimus, et vincula nostræ pravitatis absolvat, et tuæ nobis misericordiæ dona conciliet. Per Christum.

[*Præfatio.*]

This Preface of course is not in the Sarum, which only contains those retained by S. Gregory.

VD. Æterne Deus. Et tuam misericordiam deprecari, ut mentibus nostris in beati martyris tui P. repetita solemnitate spiritalis lætitiæ tribuas jugiter suavitatem, concedasque nobis, ut venerandum passionis ejus triumphum recolentes, obtentu illius et remissionem peccatorum, et sanctorum mereamur adipisci consortium. Per.—Gerb. p.24b.

VD. Æterne Deus. Et tuam immensam clementiam humiliter deprecari; ut mentibus nostris in beati * apostoli tui N. venturâ festivitate quam solempnibus jejuniis et devotis prævenimus officiis, spiritualis lætitiæ tribuas jugiter suavitatem; concedasque nobis ut venerando passionis ejus triumphum, obtentu illius et peccatorum remissionem et sanctorum mereamur adipisci consortium. Per.

* 66a.

Commonio.

Magna est gloria ejus in salutari tuo, gloriam et magnam [a] decorem impones super eum, Domine.

[a] for *magnum.*

Post commonionem.

Præsta nobis, Domine, æterne largitor, ejus ubique piâ protegi oratione, cujus nataliciâ per hec sancta quæ sumpsimus votivo prævenimus obsequio. Per.

Sarum, p. 659*

MISA IN DIE UNIUS APOSTOLI.

[*Antiphona.*]

Mihi autem nimis honorati sunt amici tui, Deus; nimis confortatus est principatus eorum.

Psalmus.

Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam.

Domine probâsti.

[*Oratio.*]

This Collect is different from that in the Sarum. It occurs in the Common in Gerbert, and the Sarum gives it on S. Bartholomew's day.

Omnipotens sempiterne Deus, qui hujus diei venerandam sanctamque lætitiam beati apostoli tui N. festivitate tribuisti; da æcclesiæ tuæ, quæsumus, et am[a]re quod credidit et prædicare quod docuit. Per.

ăd *Effes.*

Fratres, Jam non estis hospites et advenæ, sed estis cives sanctorum et domĭstici Dei,

Folio 65b. 66a,- Page 42.

UD aetne ds. Et quam in ipsa clemtiam
humilit deprecari. ut in ntalib; nris i blata
apostli tui. N. ut sincera sersiuitate q; solle
pnib; instiuimus et obsuoqr pulsim; ostendimus; propa
bis lectae tribuatr nobis suauitatem; conce
dasq; nob; ut insinuando passionis ei; triumph
phum. obtineat illi; et plebi nostrae remissione
et sctorum in habitacion adipisci consortium. p

Folio 69 a, 69b,- Page 46.

UD aetne. Et te laudare mirabile
dm in beatis aplis tuis. in qbi; glori
ficatus es uehemt; p quos unigeniti
tui sacrum corp; colligitr. et i qb; eccla
fundamenta constituis. un potentiam cle
mtiam tuam piissime d̄i poscim ds. ut
tu chrisde btiq apli tui. N. et passi
onis triumphum sollemniter ce
lebramus; mereamur a peccatorum
nrorum nexib; solui. et aeternae uitae
felicitati reddi ac te scorum tuorum coe
tib; connumerari. p xpm.

superædificati super fundamentum aposto-
lorum et profetarum, * ipso summo angulari * 66b.
lapide Jĕsu Christo;[a] in quo omnis ædificatio
constructa, crescit in templum sănctum[b] Do-
mino; in quo et vos coædificamini in habita-
culum Dĕi in Spiritu Sancto.

Lectio Actuum Apŏstolorum.

In diebus illis; Per manus autem[c] apostolorum
fiebant signa et prodigia multa in plebe; et
erant unianimiter omnis[d] in porticu Sălamonis;
ceterorum autem nemo audebat se conjungere[e]
illis; sed magnificabat eŏs populus. Magis
autem augebatur credentium in Domino multi-
tudo virorum ac mulierum; ita ut in plateis[f]
eicerent infirmos, et ponerent in lectulis et in[g]
gravattis; ut veniente Petro saltem umbra
illius obumbraret quenquam eorum et libera-
rentur ab infirmităte suá;[h] concurrebat autem
et multitudo vicinarum civitatum in Hieru-
salem afferentes egros et vexatos ab[i] spiritibus
immŭndis: qui curabantur omnes.

ăd Romanos.

Fratres, Scimus quoniam diligentibus Deum
omnia cooperantur in bonum, his qui secundùm
* propositum vocăti sunt sancti. Nam quos * 67a.
præscivit et prædistinavit conformes fieri
imaginis Filií sui; ut sit ipse primogenitus in
mŭltis fratribus. Quos autem prædistinavit,
hos ĕt vocavit; et quos vocavit, hos et justĭ-
ficavit. Quos autem justificavit, illos et
magnĭficavit.[j] Quid ergo dicemus ad hec?
Si Deus pro nobis, quis contrà nos? Qui etiam
pro nobis[k] Filio suo non pĕpercit: sed pro
nobis omnibus tradidit illum.

Lectio Actuum Apostolorum.

In diebus illis, Exurgens princeps sacer-
dotum, et omnes qui cum illo erant, quæ est
heresis sacerdotum,[l] repleti sunt zelo et inje-
cerunt manus in apostolos et posuerunt illos
in custŏdiâ puplicâ. Angelus autem Domini
per noctem aperiens januas carceris, et edu-
cens ĕos dixit; Ite, et stantes in templo
loquimini[m] plebi omnia verba vitǽ hujus; qui
cùm abissent,[n] intraverunt diluculo in tĕmplum
et docebant plebem.

Gradale.

In omnem terram exivit sonus eorum et in
fines orbis terræ verba illorum.[o]

[a] Sar. *Chr. J.* It is not clear on what syllable the musical note is to be placed.
[b] Sar. + *in.*
[c] Sar. omits *autem.*
[d] for *omnes.*
[e] Sar. *conj. se.* The order of the text is that of the Vulgate.
[f] Sar. *plateas.* The Itala agrees with the text.
[g] Sar. omits *in.*
[h] Sar. has the plural. Lucifer of Cagliari has the singular.
[i] Sar. *a.*

Neither this nor the following Lection occur in the Sarum Common. The first is there given for SS. Gervasius and Prothasius, p. 772; the second, which does not seem to occur anywhere in the Sarum, from Acts 5. 17-21.

[j] Vulg. *glorificavit,* but a good many authorities agree with the Sarum and our text.
[k] Sar. *proprio.*
[l] for *sadducæorum.*
[m] Vulg. *loq. in t.*
[n] Vulg. *audissent.*
[o] Sar. *eorum.*

V. Celi enarrant gloriam Dei et opera manuum ejus annuntiat firmamentum.

* 67b.

Alleluia. * Non vos me elegistis sed ego elegi vos[a] et posui vos ut eatis et fructum plurimum[b] afferatis et fructus vester maneat, alleluia.

[a] Sar. *v. el.*

[b] Sar. omits *plurimum.*

Secundum Johannem.

This Gospel is not in the Sarum Common, but is given for S. Barnabas' day.

In illo tempore, Dixit Jesus discipulis suis; Hoc est præceptum meum ut diligatis invicem sicut dilexi vos. Majorem hac dilectionem nemo habet quàm[c] ut animam suam ponat quis pro amicis suis; vos amici mei estis, si feceritis ea[d] quæ præcipio ego[e] vobis; jam non dico[f] vos servos, quia servus nescit quid faciat dominus ejus; vos autem dixi amicos, quia omnia quæcunque audivi à Patre meo nota feci vobis. Non vos me elegistis, sed ego elegi vos et posui vos ut eatis et fructum plurimum[g] afferatis; et fructus vester maneat; ut quodcunque petieritis Patrem in nomine mĕo det vobis.

[c] Sar. omits *quam.* Several copies of the Itala have it.

[d] Sar. omits *ea.*

[e] Sar. *ego pr.*

[f] Sar. *dicam.* Several Itala copies agree with the text, and the '98 ed. of the Sarum.

[g] Sar. omits *plurimum.* S. Ambrose has it.

Secundum Johannem.

In illo tempore, Dixit Jesus discipulis suis; Hec mando vobis, ut diligatis invicem. Si mundus vos odit, scitote quia me priorem vobis odio habuit; si de mundo fuisetis, mundus quod suum erat diligiret; quia verò de mundo non estis, sed ego elegi vos de mundo * propterea odit vos mundus. Mementote sermonis mei quem ego dixi vobis; non est servus major domino suo. Si me persecuti sunt, et vos persequentur. Si sermonem meum servaverunt, et vestrum servabunt. Sed hec omnia facient vobis propter nomen meum, quia nesciunt eum qui misit me. Si non venissem et locutus fuissem eis, peccatum non haberent. Nunc autem excusationem non habent de peccato suo. Qui me odit, et Patrem meum odit. Si opera non fecissem in eis quæ nemo alius fecit, peccatum non haberent. Nunc autem et viderunt et odierunt, et me et Patrem meum. Sed ut impleatur[h] sermo qui in lege eorum scriptus est; Qŭia[i] odio habuerunt me gratis.

* 68a.

[h] Sar. *adimpleatur.* Five of Sabatier's MSS agree with the text.

[i] It is not clear on what syllable the musical note should be put.

Secundum Lucam.

In illo tempore, Facta est contentio inter discipulos Jesu, quis eorum videretur esse major. Dixit autem eis; Reges gentium do-

minantur eorum;[a] qui potestatem habent super eos beneficii [b] vocantur. Vos autem non sic; sed qui major est in vobis, fiat sicut junior; et qui præcessor est, sicut ministrator. Nam quis major est? qui recumbit, an qui * ministrat? Nonne qui recumbit? Ego autem in medio vestrûm sum, sicut qui ministrat. Vos autem estis qui permansistis mecum in temptationibus meis. Et ego dispono vobis sicut disposuit mihi Pater meus regnum; ut edatis et bibatis super mensam meam in regno meo, et sedeatis super tronos judicantes xii: tribus Israel.

[a] Sar. + *et*.
[b] for *beneficii*.
* 68b.

Secundum Matheum.

In illo tempore, Dixit Jesus discipulis suis; Ecce ego mitto vos, sicut oves in medio luporum; estote ergo prudentes sicut serpentes, et simplices sicut columbæ; cavete autem ab hominibus; tradent enim vos in conciliis et in sinagogis suis flagellabunt vos;[c] ad præsides et ad [d] reges ducemini propter me in testimonium illis et gentibus. Cùm autem tradent vos, nolite cogitare quomodo aut quid loquamini; dabitur enim vobis in illâ horâ quid loquamini; non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium; et insurgent filii in parentes et morte eos afficiant.[e] Et eritis odio * omnibus hominibus, propter nomen meum. Qui autem perseveraverit usque in finem: hic salvus erit.

[c] Sar. + *et*.
[d] Sar. omits *ad*. The Vulgate has it.
[e] for *afficient*.
* 69a.

Offertorium.

Mihi autem nimis honorificati sunt amici tui, Deus, nimis confortatus est principatus eorum.

[*Aliud.*]

Constitues eos principes super omnem terram, memores erunt nominis tui, Domine, in omni progeniæ et generatione.

Secretum.

Munus oblatum, quæsumus, Domine, propitiatus attende; et ut dignè tuis famulemur altaribus, sancti N. apostoli tui intercessione, quæ deliquimus indulge. Per Dominum nostrum.

This is not the Secret in the Sarum Common, nor have I found it elsewhere.
cf. ut digne tuis famulemur altaribus.—S. Leon. p. 4.

The Sarum has a different Preface. The first part of this one resembles one for SS Peter and Paul in the S. Leon.
VD. Teque laudare mirabilem Deum in sanctis tuis, in quibus magnificatus es vehementer; per ipsos Unigeniti tui sacrum corpus exornans, et in ipsis Ecclesiæ tuæ fundamenta constituens. Quorum &c. - p. 35.

Prefatio.

VD. Æterne. Et te laudare mirabilem Deum in beatis apostolis tuis, in quibus glorificatus es vehimenter: per quos Unigeniti tui sacrum corpus colligis, et in quibus æcclesia fundamenta constituis; unde poscimus clementiam tuam, piissime omnipotens Deus, ut intercessione beati apostoli tui N. cujus passionis triumphum sollempniter celebramus, mereamur à peccatorum nostrorum nexibus solvi, et

* 69b.

æternæ vitæ * felicitati reddi, atque sanctorum tuorum cœtibus connumerari. Per Christum.

Communio.

This Communio is not in the Sarum Common, but is given for two festivals of S. Paul pp. 692, 792.

Amen dico vobis, quòd vos qui reliquistis omnia et secuti estis me, centuplum accipietis et vitam æternam possedebitis.

Communio.

Vos qui secuti estis me, sedebitis super sedes judicantes xii tribus Israel, dicit Dominus.

The Sarum has not this Postcommon. One or other of the words 'quæsumus' and 'deprecamur' must be redundant. The nearest resemblance I have found is the following:—
Perceptis, Domine, sacramentis, subdito corde rogamus et petimus, ut intervenientibus beatis apostolis, quæ pro eorum celebrata sunt gloria, nobis proficiant ad medelam. Per.— Sac. Leon. p. 37.

Post commonionem.

Presta, quæsumus, Domine, sacramentis, beato apostolo tuo N. interveniente, deprecamur, ut quæ pro illius celebrata sunt gloriâ nobis proficiant ad salutem. Per.

The Sarum Common wants this Service, but the Introit, Collect, Offertory and Communion are given there for the vigil of SS Simon and Jude.
The Introit occurs also below p. 56.

IN VIGILIA PLURIMORUM APOSTOLORUM.

Antiphona.

Intret in conspectu tuo, Domine, gemitus compeditorum; redde vicinis nostris septuplum in sinu eorum; vindica sanguinem sanctorum tuorum qui effussus est.

Psalmus.

Deus, venerunt gentes in hereditatem tuam: polluerunt templum sanctum tuum, posuerunt Hierusalem in pomorum custodiam.

Deus, venerunt gentes.

Gloria.

Oremus.

[*Oratio.*]

Concede, quæsumus, omnipotens Deus, ut sicut apostolorum tuorum N. gloriosa natalicia prævenimus, sic à tua beneficia promerenda majestatem tuam pro nobis ipsi præveniant. Per.

It will be seen from the note to the new edition of the Sarum p. 660* that some old edd. give this as an addition to the Epistle for the day of One Apostle.

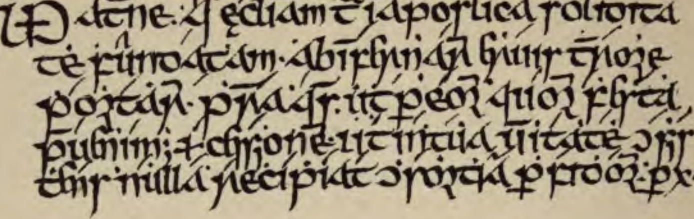
Lectio Actuum Apŏstolorum.

In diebus illis, Consenserunt scribæ et Pharisei universæ turbæ, et convocantes *

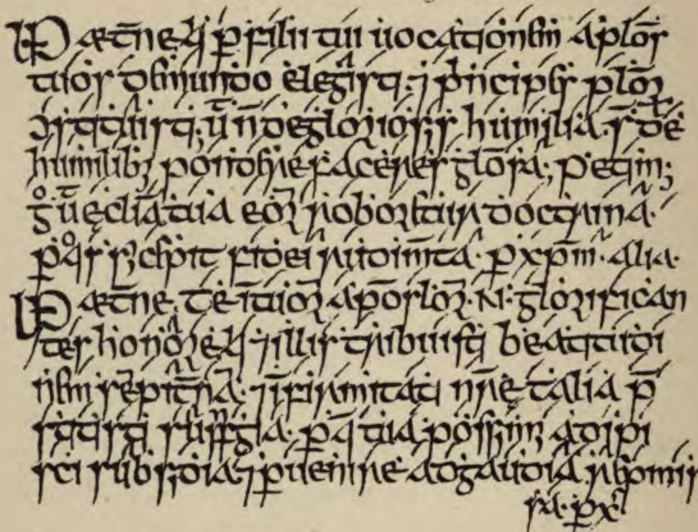
* 70a.

apostolos cessis denuntiaverunt ne omninò loquerentur in nomine Jesu, et dimlsserunt eos;

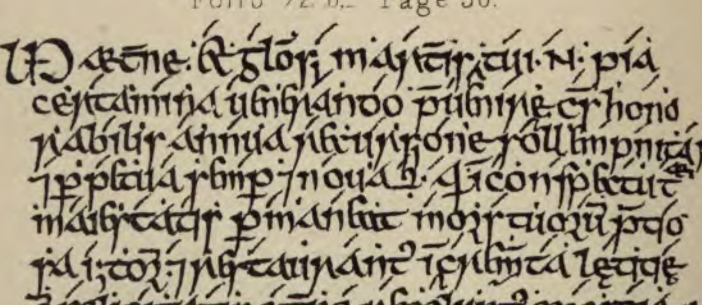
Folio 70 b.– Page 47.



Folio 71 a. Page 48.



Folio 72 b.– Page 50.



et illi quidem ibant gaudientes à conspectu concilii, quoniam digni habiti sunt [a] pro nomine Jesu contumiliam pati; omni autem die [b] circa domos non cessabant: docentes et evangelizântes: Jesum Christum.

[a] Sar. *sunt h.*
[b] Sar. + in templo.

Gradale.

Justorum animæ in manu Dei sunt et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace.

This Gradual occurs below also, in the Common for Several Martyrs where the Sarum has it.

Secundum Matheum.

In illo tempore, Missit Dominus Jesus xii. discipulos suos præcipiens eis et dicens; In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis; sed potiùs ite ad omnes [c] quæ perierunt domûs Israel. Euntes autem prædicate dicentes, quia appropinquavit regnum celorum; infirmos curate, mortuos suscitate, leprosos mundate, demones ejicite, gratis accěpistis, gratis date.

In the Sarum this is one of the Gospels for Several Confessors; p. 717*.

[c] for *oves*.

Offertorium.

Exultabunt sancti in gloriâ, lætabuntur in cubilibus suis, exultationes Dei in faucibus eorum.

Secretum.

Muneribus nostris, Domine Deus, apostolorum tuorum N. festa præcedimus; presta, quæsumus, ut quæ * conscientiæ nostræ præpediuntur obstaculis, eorum meritis pro nobis tibi grata reddantur. Per.

This Secret, as well as the following Postcommon, occurs in the Office for the vigil of SS. Simon and Jude in Gerbert, with the omission of the words "pro nobis."

* 70b.

[*Prefatio.*]

VD. Æterne. Qui æcclesiam tuam in apostolicâ soliditate fundatam, ab infernarum eruis terrore portarum; presta, quæsumus,[b] per eorum quorum festa prævenimus intercessionem, ut in tuâ veritate consistens, nulla recipiat consortia perfidorum. Per Christum.

VD. Qui ecclesiam tuam, in apostolica soliditate fundatam, ab infernarum eruis terrore portarum; ut in tua veritate consistens, nulla recipiat consortia perfidorum. Per.—S. Leon. p. 38. It will be seen that the text has an additional clause in the middle.

[b] The MS here adds *ut*, but it has been expunged by dots above and below it.

Communio.

Justorum animæ in manu Dei sunt et non tanget illos tormentum malitiæ; visi sunt oculis insipientium mori, illi autem sunt in pace.

Post commonionem.

Sumpto, Domine, sacramento, suppliciter deprecamur, ut intercedentibus beatis apostolis tuis N. quorum festa præcedimus, quod temporaliter gerimus, ad vitam æternam capiamus. Per.

IN NATALE PLURIMORUM APOSTOLORUM.

This Service is not found in the Sarum Common.

The nearest Collect I have met with is the following Ambrosian one in Gerbert for the vigil of SS. Simon and Jude:—

Deus, mundi creator et rector, qui beatos apostolos ... nominis tui gloria consecrasti: exaudi populum tuum, cum sanctorum tuorum tibi patrociniis supplicantem, ut pacis dono proficiat ad fidei et caritatis augmentum. Per.—p. 189a.

In the Sarum this is the Collect for SS Philip and James.

Oratio.

Deus, mundi creator et rector, qui beatos apostolos tuos ineffabili gloriâ decorâsti; exaudi populum tuum eorum doctrinis imbutum; ut per eos proficiat ad fidei et caritatis augmentum. Per Dominum.

* 71a.

[a] The Sarum has *instruamur.*

Oratio alia.

Deus, qui nos annuâ apostolorum tuorum N. sollempnitate * lætificas; presta quæsumus, ut quorum gaudemus meretis, accendamur [a] exemplis. Per.

This Secret is given in Gerbert for SS Philip and James.

Secretum.

Munera, Domine, quæ pro apostolorum tuorum N. sollempnitate deferimus propitius suscipe, et mala omnia quæ justè mereamur, à nobis propitiatus averte. Per.

Offerimus, Domine, munera tuorum tibi solemnitatibus grata Sanctorum, suppliciter exorantes, ut quód ad illorum pertinet gloriam, nobis prosit ad veniam. Per.—Sac. Leon. pp. 50 and 14.

Secretum.

Offerimus, Domine, munera, tuorum tibi grata sollempnitatibus apostolorum, suppliciter exorantes, ut quod ad illorum pertinet gloriam nobis prosit ad veniam. Per.

I have not met with this Preface elsewhere.

[*Præfatio.*]

VD. Æterne. Qui per Filii tui vocationem apostolos tuos de mundo elegisti, et principes populorum constituisti; ut non de gloriosis humilia sed de humilibus pondere faceres gloriosa; petimus ergo ut æcclesia tua eorum roboretur doctrinâ, per quos suscepit fidei rudimenta. Per Christum.

This is the Preface of SS Simon and Jude in Menard's edition. Muratori gives it for the same day, but observes in a note that his Vatican MS gives it on the day for which it is appointed in the text.

Alia.

VD. Æterne. Te in tuorum apostolorum N. glorificantes honore, qui et illis tribuisti beatitudinem sempiternam, et infirmitati nostræ talia prestititisti suffragia, per que tua possimus adipisci subsidia et pervenire ad gaudia repromissa. Per Christum.

* 71b.

With the necessary alteration, this is used for the vigil of SS Simon and Jude in the Sarum. In other Sacramentaries it occurs often on festivals.

* *Post communionem.*

Quæsumus, Domine, salutaribus repleti misteriis, ut quorum sollempnia celebramus, eorum orationibus adjuvemur. Per Dominum nostrum.

c I have not met with this Postcommon elsewhere.

[*Alia Postcommunio.*]

Sumentes, Domine, divina misteria, imploramus clementiam tuam, ut tribuas nobis eorum piâ devotione sequi doctrinam, quorum in veræ fidei confessione universam solidâsti æcclesiam. Per Dominum.

cf. et illam sequi pia devotione doctrinam qua. &c—S. Leon. p, 37.

IN VIGILIA UNIUS MARTIRIS.

The Introit, Epistle, Gospel, Offertory, and Communio occur in the Sarum Common for the day itself, p. 669*, it having no Office for the vigil.

[*Antiphona.*]

Justus ut palma florebit, sicut cedrus Libani multiplicabitur, plantatus in domu Domini, in atriis domûs Dei nostri.

Psalmus.

Bonum est confiteri Domino et psallere nomini tuo, altissime.

Oratio.

Quæsumus, omnipotens Deus, ut nostra devotio quæ natalicia beati N. martiris tui antecedit, patrocinia nobis ejus accumulet. Per.

The Collect, Secret, Preface and Postcommon are found in a Service in Gerbert p. 214b.

Săpientiæ.

Beatus vir qui inventus est sine maculâ, et qui post aurum non abiit, nec speravit in peccŭniæ tesauris.[a] Quis est hic et laudabimus eum? fecit enim mirabilia in vĭtâ suâ. Quis [b] probatus in illo et perfectus inventus est? Et erit ille in [c] glŏriâ æternâ. Qui potuit transgredi, et non est transgressus? [d] facere * mala ĕt non fecit; ideo stabilita sunt bona illius in Domino, et elimoysinas illius enarrăbit: omnis æcclesia sanctorum.

[a] Sar. *thes. pec.* S. Ambrose (apud Sabat.) agrees with the text. The Vulgate is different from both.
[b] Sar. *qui.* Several authorities quoted by Sabatier agree with the text.
[c] Sar. *illi,* without *in.*
[d] Sar. + *et.* The Vulgate omits it.
* 72a.
The scribe first wrote *enarravit.*

Gradale.

Gloriâ et honore coronâsti eum, Domine, et constituisti eum super opera manuum tuarum.

Secundum Matheum.

In illo tempore,[e] Si quis vult post me venire abneget seipsum[f] et tollat crucem suam et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam. Et qui [g] perdiderit animam suam propter me, inveniet eam. Quid enim prodest homini si universum mundum lucretur, animæ verò suæ detrimentum patiatur? Aut quam dabit homo commotationem pro animâ suâ? Filius enim hominis venturus est in gloriâ Patris sui cum angelis suis, et tunc reddet unicuique secundùm opus[h] ejus. Amen dico vobis, Sunt quidam de hîc stantibus, qui non gustabunt mortem, donec videant Filium Hŏminis: venientem in regno suo.

[e] The usual formula, "Dixit Jesus discipulis suis," has been omitted here by the scribe.
[f] Sar. *semetipsum.* Several Itala copies agree with the text.
[g] This is the reading of several edd. of the Sarum including that of '98. The reprint has "Qui autem."
[h] Here again, the text agrees with the '98 ed. of the Sarum, the new ed. having "opera." Two MSS of the Gospels are quoted by Sabatier as having the singular.

Offertorium.

In virtute tuâ, Domine, lætabitur rex [i] et super salutare tuum exultavit vehimenter: desiderium animæ ejus tribuisti ei.

[i] Sar. *justus.* This is the reading of the scribe of our MS.

Secretum.

Magnifica, Domine, N. beati martiris tui sollempnia recensemus, quæ promptis cordibus * abientes[a] oblatis muneribus suscipimus et præimus. Per Christum Dominum nostrum.

* 72b.

[a] Gerb. *ambientes.*

Prefatio.

VD. Æterne. Et gloriosi martiris tui N. pia certamina venerando prævenire,[b] cujus honorabilis annua recursione sollempnitas et perpetua semper et nova est, quia in conspectu tuæ majestatis permaneat mors tuorum pretiosa justorum, et restaurantur incrementa lætitiæ cùm felicitatis æternæ recoluntur exordia. Per.

[b] Gerb. *cert. præcurrendo.*

Communio.

Qui vult venire post me abneget seipsum et tollat crucem suam et sequatur me.

Post commonionem.

Sancta tua, Domine, de beati N. martiris tui pretiosâ passione, quam præimus, nos refoveant, quibus et jugiter satiamur et semper desideramus expleri. Per.

Sarum, p. 669*.

IN DIE UNIUS MARTYRIS.

Antiphona.

Lætabitur justus in Domino et speravit in eo et laudabuntur omnes recti corde.

Psalmus.

Exaudi Deus orationem cùm deprecor.

Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam.

Antiphona.

In virtute tuâ, Domine, lætabitur rex et super salutare tuum exultavit vehimenter; desiderium animæ ejus tribuisti ei.

Psalmus.

Domine, in virtute tuâ.

There seems some mistake here. This is but a repetition of the Introit. In the Sarum the corresponding Psalm is, "Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso."

Antiphona.

Protexisti me Deus à conventu malignantium, alleluia, à multitudine operantium * iniquitatem, alleluia, alleluia.

* 73a.

Psalmus.

Exaudi Deus orationem meam.

This is the same Psalm as the first one in this Office.

[*Oratio.*]

None of these three Collects are found in the Sarum Common.

This Collect occurs in the Roman Sacramentaries on several festivals, and with three different terminations. The one most like that in the text will be found in Gerbert p. 172 for S. Priscus.

Omnipotens sempiterne Deus, fortitudo certantium et martirum palma, sollempnitatem hodiernæ die propitius intuere, et æcclesiam tuam continuâ fac celebritate lætari; ut inter-

cessione beati martiris tui N. omnium in te credentium vota perficias. Per Dominum nostrum.

Alia Oratio.

I have not found either this or the following Collect elsewhere.

Deus, qui hunc diem beati N. martiris tui coronâsti; tribue, quæsumus, ut cujus annuo gratulamur officio, ejus continuo foveamur auxilio. Per.

[*Alia.*]

Deus, qui hodiernâ die beatum martirem tuum N. gloriâ et honore coronâsti; tribue nobis propitius, ut qui gloriam non meremur, indulgentiam, ipso interveniente, consequamur. Per.

Lectio libri Săpientiæ.

Beatus vir qui in sapientiâ morabitur, et qui in justitiâ meditabitur, et in sensu cogitavit,[a] circumspectiŏnem Dei. Cibavit illum Dominus pane vitæ et intellectûs; et aquâ sapientiæ salutaris potăvit illum. Et firmabitur in illo et non flectetur; et continebit illum * et non cŏnfundetur; et exaltavit illum apud prŏximos suos; et nomine æterno hereditavit ĭllum Dominus Deus noster.

* 73b.

Lectio libri Săpientiæ.

The Sarum gives this and the following Lection in the Common for a Confessor, p. 702*.

Justum diduxit Dominus per vias rectas, et ostendit illi regnum Dei; et dedit illi sĉientiam sanctorum; honestavit illum in laboribus; et complevit labŏres illius. In fraude circumvenientium illum[b] affuit, et honestum ĭllum fecit.[c] Custodivit eum ab inimicis, et à seductoribus tutăvit (*vel* tutatus est) eum.[d] Et certamen forte dedit illi, ut vinceret et sciret quoniam omnium fortior[e] est săpientia. Hec vendidum justum non derelinquit,[f] sed à peccatoribus liberăbit[g] eum. Discenditque cum illo in foveam, et in vinculis non derelinquit[f] illum donec afferret illi sceptrum regni et potentiam adversùs eos qui eum dĕprimebant. Et mentaces ostendit qui maculavĕrunt illum, et dedit illi claritatem æ̆ternam: Dominus Deus noster.

Lectio libri Săpientiæ.

Dilectus à[h] Deo et hominibus, cujus memoria * in benedĭctione[i] est. Similem illum fecit in gloriâ sanctorum, et magnificavit eum in timore inimicorum et in verbis suis mŏnstra placavit. Glorificavit illum[j] in conspectu regum, et jusit illi[k] coram populo suo et ostendit illi glŏriam[l] suam. In fide et lenitate ipsius

* 74a.

[a] It will be observed that five futures in this Lection are written with *v* instead of *b*. A corrector has interlined a *b* in the last instance, but has not touched the others.

[b] Sar. *illi.* The Vulgate has both; "illum aff. illi."

[c] Sar. *fe. il.*

[d] Sar. *tutavit eum.*

[e] Sar. *potentior.*

[f] for *dereliquit.* The same mistake recurs in two lines.

[g] This is the opposite mistake to that in the preceding Lection.

[h] Sar. has not *a.* Two MSS quoted by Sabatier have it.

[i] It is not clear upon which syllable the musical note should be placed.

[j] Sar. *eum.* The Vulgate both here and in the next line agrees with the text.

[k] Sar. *unxit illum.*

[l] It is not clear on which syllable the musical note is to be placed.

sanctum fecit illum; et elegit eum ex ŏmni carne. Audivit enim vocem ipsius, et induxit illum in nube. Et dedit illi cor et[a] præcepta, et legem vitæ et disciplinæ.

[a] Sar. *ad.* The Vulgate differs from both.

Gradale.

Posuisti, Domine, super caput ejus coronam de lapide pretioso.

Desiderium animæ ejus tribuisti ei et voluntatem labiorum ejus non fraudâsti eum.

alleluia. Lætabitur justus in Domino et speravit[b] in eo et laudabuntur omnes recti corde.

[b] for *sperabit*, as above.

Alia.

Beatus vir qui timet Dominum, in mandatis ejus cupit nimis.

Potens in terrâ erit semen ejus, generatio rectorum benedicetur.

This Alleluya occurs in the Gradual of Sarum but not in the Missal; see p. 673* note †.

alleluia. Iste sanctus dignè in memoriam vertitur hominum qui ad gaudium transivit angelorum.

Alia.

Justus non conturbabitur quia Dominus firmat manum ejus.[c]

[c] The Verse has been omitted here. In the Sarum it is, "tota die miseretur et commodat: et semen ejus in benedictione erit.

This Alleluya does not occur in the Sarum.

alleluia. Jurabit[d] Dominus et non penetebit eum, tu es sacerdos in æternum * secundùm ordinem Melchisedech.

[d] for the perfect.

* 74b.

Secundum Matheum.

The Sarum gives this Gospel for the Common of Several Martyrs, p. 695*.

In illo tempore, Dixit Jesus discipulis suis; Nolite arbitrari, quia venerim mittere pacem in terram; non veni pacem mittere, sed gladium. Veni enim separare hominem adversùs patrem suum, et filiam adversùs matrem suam, et nurum adversùs socrum suam; et inimici hominis domistici ejus. Qui amat patrem aut matrem plus quàm me, non est me dignus; et qui amat filium aut filiam super me, non est me dignus, et qui non accipit crucem suam et sequatur[e] me, non est me dignus. Qui invenit animam suam, perdet illam. Et qui perdiderit animam suam propter me, inveniet eam. Qui recipit vos, me recipit; et qui me recipit, recipit eum qui me misit. Qui recipit profetam in nomine profetæ, mercedem profetæ accipiet. Et qui recipit justum in nomine justi, mercedem justi accipiet. Et quicunque potum dederit uni ex minimis istis calicem aquæ frigidæ tantùm in
* 75a. nomine * discipuli, amen dico vŏbis, non perdet mercedem suam.

[e] for *sequitur*.

Secundum Matheum.

In illo tempore, Dixit Jesus turbis;[a] Si quis venit ad me et non odit patrem suum et matrem suam[b] et uxorem et filios et fratres et sorores; adhuc autem et animam suam, non potest meus esse discipulus. Et qui non baiolat crucem suam et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim ædificare, non[c] priùs sedens computat sumptus qui necessarii sunt, si habeat ad perficiendum? ne postea quàm posuerit fundamentum et non potuerit[d] perficere, omnes qui viderint, incipiant illudere ei dicentes; quia hic homo cepit ædificare, et non potuit consummare. Aut quis rex iturus committere bellum adversùs alium regem, nonne priùs sedens cogitat sumptus[e] si posit cum x. milibus occurrere ei, qui cum xx. milibus venit ad se? alioquin, adhuc illo longuè agente, ligationem mittens, rogat ea * quæ pacis sunt. Sic ergo omnis ex vobis qui non renuntiat omnibus quæ pǒssidet, non potest meus esse discipulus.

Sar. p. 676*. It is from S. Luke not from S. Matthew.

a Sar. "discipulis suis." The text agrees with the Gospel.

b Sar. omits *suam*. The cod. Bezæ has it.

c This is the reading of the Vulgate and of several edd. of the Sarum, including '98. The reprint has *nonne*.

d Sar. *potuit*. The Vulgate agrees with the text.

e Sar. omits this word. It has been borrowed from the preceding illustration.

* 75b.

Secundum Johannem.

In illo tempore, Dixit Jesus discipulis suis; Amen, amen, dico vobis, nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet. Si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam. Et qui odit animam suam in hoc mundo, in vitam æternam custodit eam. Si quis mihi ministrat, me sequatur; et ubi sum ego, illic et minister meus erit. Si quis mihi ministraverit, honorificavit[f] eum Pater mĕus qui in celis est.[g]

f for *honorificabit*.

g Sar. *est in c.*

Offertorium.

Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit à te et tribuisti ei, alleluia.

[*Aliud.*]

Confessio et pulcritudo in conspectu ejus, sanctitas et magnificantia in sanctificatione ejus.

This Offertory does not occur in the Sarum Common, but is used for S. Laurence's day, p. 860.

[*Aliud.*]

Inveni David servum meum, in oleo sancto meo unxi eum: manus enim mea auxiliabitur ei et brahium meum confirmabit[h] eum.

The Sarum gives this Offertory for the Common of One Confessor p. 707*.

h Sar. *confortabit*. None of Sabatier's authorities have the reading of the text.

This Secret is often used. The Sarum gives it for S. Romanus p. 857.

* 76a.

Secretum.

* Muneribus, Domine, nostris, quæsumus, precibusque susceptis; et celestibus nos munda misteriis, et, intercedente beato N. martire tuo, clementer exaudi. Per.

[*Aliud.*]

Intende propitius, quæsumus, Domine, oblata tibi hæc munera; et deprecatione beati Firmini m. tui atque p. in cujus ea commemoratione deferimus, nosipsos eademque sanctifica. Per.—Sarum p. 915.

Intende, quæsumus, Domine, oblata tibi munera, et, deprecatione sancti N. martiris tui, nos ipsos eademque sanctifica. Per Dominum nostrum Jesum.

Secretum.

Sacrificium, Domine, quod offerimus, gratum tibi, quæsumus, beatus martyr Valentinus suffragator efficiat. Per.—Sar. p. 711.

Sacrificium, Domine, quod suppliciter offerimus gratum tibi beatus martir N. suffragator efficiat. Per.

[*Præfatio.*]

V. D. Æterne Deus. qui humanum genus de profundo mortis eripiens, captivitatem nostram Jesu Christi Filii tui Domini nostri passione solvisti: per quem ita virtus antiqui hostis elisa est, ut ejus, quem ipse superaverat, etiam beatum martyrem suum Magnum faceret esse victorem. Cujus triumphum in die, quem sanguine suo signavit, colentes, in tua gloria exultamus, per eundem.—Gerb. p. 167.

VD. Æterne. Qui humanum genus de profundo mortis eriperes, captivitatem nostram Jesu Christi Domini nostri Filii tui passione solvisti; per quem ita hostis antiqui virtus elisa est, ut ejus quem ipse superaverat, etiam beatum N. martirem suum faceret esse victorem; cujus hodie passionis triumphum recolentes, per eundem Filium tuum Dominum nostrum te benedicimus exultantes. Per quem.

Communio.

Magna est gloria ejus in salutari tuo, gloriam et magnum decorem impones super eum, Domine.

Communio.

Qui vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me.

Communio.

* 76b.

* Qui mihi ministrat, me sequatur, et ubi ego sum, illic et minister meus erit.

Post communionem.

Sarum, p. 675 for S. Felix.

Tua sancta sumentes, Domine, suppliciter deprecamur, ut cujus celebramus passionem sentiamus protectionem. Per Dominum.

[*Alia.*]

Sarum, p. 684 for SS Fabian and Sebastian.

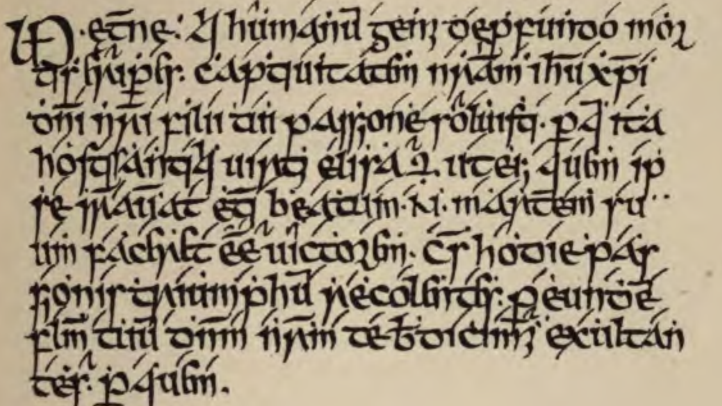
Sacramentorum tuorum, Domine, benedictione satiati, et beati martiris tui N. gloriosâ confessione muniti, suppliciter exposcimus, ut per hec semper à vitiis emundemur. Per.

[*Alia.*]

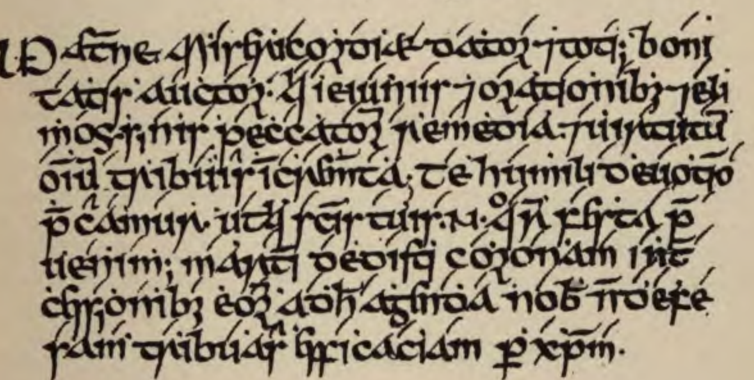
Sancti Laurentii nos, Domine, precatio justa tueatur: et quod nostra

Sancti nos, Domine, martiris tui atque pontificis N. precatio sancta, per hec sacra-

Folio 76 a.– Page 54.



Folio 77 b,– Page 56.



menta quæ sumpsimus tueatur; et quod nostra conscientia non præsumit, ejus nobis qui tibi placuit oratione donetur. Per.

conscientia non præsumit, ejus nobis, qui tibi placuit, oratione donetur. Per.—S. Leon. p. 90.

IN VIGILIA PLURIMORUM MARTIRUM.

The Sarum Common has no Service for the Vigil of Several Martyrs, but it will be seen that with the exception of the three prayers and the Preface, the whole of this Service is contained in its Office for the day itself.

Antiphona.

Sapientia[a] sanctorum narrent populi et laudem eorum nuntiat æcclesia, nomina eorum vivent in sæculum sæculi.

Sar. p. 683*.

[a] for *sapientiam.*

Psalmus.

Exultate justi in Domino, rectos decet collaudatio.

Oratio.

Beatorum martirum tuorum N. natalicia veneranda, quæsumus, Domine, æcclesia tua devota suscipiat; et fiat magnæ glorificationis amore, devotior. Per.

This is the Collect for one of the Services for S. Clement in the Sac. Leon. p. 143.

Săpientie.

Sar. p. 684.*

Justorum animæ in manu Dei sunt, et non tanget * illos torměntum mortis.[b] Visi sunt oculis insipientium mori, et existimata[c] est afflictio exĭtus illorum; et quod à nobis est iter exterminii; illi autem sŭnt in pace. Et si coram hominibus tormenta passi sunt, spes illorum immortalitate plĕna est. In paucis vexati, in multis benè dĭsponentur. Quoniam Deus temptavit illos, et invenit illos dĭgnos se. Tanquam aurum in fornace probavit illos, et quasi holocausta (*vel* holocausti)[d] hostia accepit illos; et in tempore erit respĕctus illorum. Fulgebunt justi, et tanquam scintillæ in arundiněto discurrent. Judicabunt nationes, et dominabŭntur populis, et regnabit Dominus illorŭm in perpetuum.

* 77a.

[b] Sar. *malitiæ.* The text agrees with the Vulgate. It will be noticed that the Gradual and Communio above p. 47 have the same reading as the Sarum.

[c] Sar. *æstimata.*

[d] There is some difference of readings here in the old edd. of the Sarum Missal. The reprint has "holocausti hostiam," like the Vulgate: in the notes "holocausta hostiæ" and "holocausta hostiam" are cited. Sabatier's MS Floriac. agrees with the first reading of our text; Lucifer in one place agrees with our corrector.

Gradale.

Exultabunt sancti in gloriâ lætabuntur in cubilibus suis.

Sar. p. 687*.

Cantate Domino canticum novum, laus ejus in æcclesiâ sanctorum.

alleluia. Mirabilis Deus noster in sanctis suis.

Sar. p. 688*.

Secundum Matheum.

Sar. p. 689*. It is from S. Luke.

In illo tempore, Elevatis Jesus oculis in discipulos suos, dicebat; Beati pauperes, quoniam[e] vestrum est regnum Dei. Beati qui nunc essuritis, quia saturabimini. Beati qui

[e] Sar. *quia.*

* 77b.

[a] for *ejecerint*.

nunc fletis, quia ridebitis. Beati eritis cùm vos oderint homines, * et cum separaverint vos, et exprobraverint, et jecerint[a] nomen vestrum tanquam malum, propter Filium Hominis; gaudete in illâ die, et exultate; ecce enim merces vêstra: multa est in celo.

Sar. p. 696*.

Offertorium.

Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem et fortitudinem plebis[b] suæ, benedictus Deus, alleluia.

[b] Sar. *plebi*.

Secretum.

[c]Hostia, quæsumus, Domine, emundet nostra delicta, et ad venturam festivitatem sanctorum martirum tuorum N. celebrandam subditorum tibi corpora mentesque sanctificet. Per Christum.

[c] The word *hæc* has dropped out here.

This is the Secret for the same Office in Menard's Sacramentary.

Hæc hostia, Domine, quæsumus, emundet nostra delicta, et ad venturam festivitatem tantorum (*al.* sanctorum) martyrum tuorum ill. celebrandam, subditorum sibi corpora mentesque sanctificet. Per.

V. D. Misericordiæ dator et totius bonitatis auctor, qui jejuniis, orationibus et eleemosynis, peccatorum remedia et virtutum omnium tribuis incrementa; te humili devotione precamur, ut qui sanctis tuis ill. quorum festa prævenimus, martyrii dedisti coronam, intercessionibus eorum ad hæc agenda nobis tribuas indefessam efficaciam. Per.

It resembles the beginning of a Gelasian Collect for Sabb. Hebd. 4 Quad. "Deus, omnium misericordiarum ac totius bonitatis auctor; qui peccatorum remedia jejuniis, orationibus, et elemosynis demonstrasti; respice propitius in hanc humilitatis nostræ confessionem, ... Gerb. p. 58.

Prefatio.

VD. Æterne. Misericordiæ dator et totius bonitatis auctor, qui jejuniis et orationibus et elimoysinis peccatorum remedia et virtutum omnium tribuis incrementa; Te humili devotione precamur, ut qui sanctis tuis N. quorum festa prævenimus, martyrii dedisti coronam, intercessionibus eorum ad hec agenda nobis nondefesam tribuas efficaciam. Per Christum.

Sar. p. 698*.

Communio.

Ego vos elegi de mundo ut eatis et fructum afferatis, et fructus vester maneat, alleluia.

Post communionem.

* Presta nos, Domine, tuorum gaudiis ubique sanctorum,[d] quia nostræ salutis augmenta sunt, quotiens illis honor inpenditur, in quibus tu mirabilis prædicaris. Per Dominum nostrum.

This somewhat resembles a Secret in Sac. Leon. p. 147.

Oblatis muneribus, Domine, plebs fidelis exsultet: quia pariter apostolicæ gaudia passionis et in eis te prædicare mirabilem confidit ad suæ pertinere salutis augmenta. Per.

[d] Some words seem to have dropped out here. The Ballerini Brothers make a similar remark on the Secret just quoted.

* 78a.

Sar. p. 682*.

IN NATALE PLURIMORUM MARTIRUM.

Antiphona.

Intret in conspectu tuo, Domine, gemitus compeditorum, redde vicinis nostris septuplum in sinu eorum, vindica sanguinem sanctorum tuorum qui effussus est.

Psalmus.

Deus venerunt.

Deus, venerunt gentes in hereditatem tuam: polluerunt templum sanctum tuum, posuerunt Hierusalem in pomorum custodiam.

This Introit does not occur in the Sarum Common, but is given for SS. John and Paul, p. 783.

Antiphona.

Multæ tribulationes justorum et de omnibus his liberavit eos Dominus: Dominus custodit omnia ossa eorum, unum ex his non conteretur.

Psalmus.

Benedicam Dominum in omni tempore, semper.

Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

Antiphona.

Clamaverunt justi et Dominus exaudivit eos et ex omnibus tribulationibus eorum liberavit eos, alleluia.

In the Sarum this Introit does not occur in the Common in the Missal, but the Gradual gives it.

[*Psalmus.*]

Benedicam.

[*Oratio.*]

Deus, qui hodiernam diem beatorum martirum tuorum N. passioni decorâsti; presta, quæsumus, ut eorum suffragia apud te sentiamus in celis, quorum pio amore sollempnia veneramur in terris. Per.

I have not found this Collect elsewhere.

[*Alia Oratio.*]

Deus, qui hodiernam diem N. beatorum marterio coronâsti; da nobis salutem mentis et corporis ut et illorum passioni sit veneratio ex nostrâ devotione et nobis * auxilium proveniet de eorum sanctissimâ intercessione. Per Dominum.

This Collect does not seem to occur in the Sarum. Menard gives it for the Vigil of this day:—

Deus, qui hodiernam diem sanctorum tuorum ill. martyrio consecrasti; da nobis salutem mentis et corporis, ut et illorum passioni sit veneratio ex nostra devotione, et nobis auxilium proveniat de eorum sanctissima intercessione. Per.

* 78b.

Alia.

Deus, qui nos concedis sanctorum martirum tuorum N. natalicia celebrare: da nobis in æternâ beatitudine de eorum societate gaudere. Per.

In the Sarum this Collect is assigned to SS Sixtus, Felicissimus and Agapitus:—

Deus, qui nos concedis sanctorum martyrum tuorum, S. F. et A. natalitia colere; da nobis in æterna beatitudine de eorum societate gaudere. Per.—p. 845.

Săpientiæ.

Justi autem in perpetuum vivent, et apud Dominum est merces eorum, et cogitatio eorum[a] apud ăltissimum. Ideò accipiant[b] regnum decoris et deadema speciei de mănu Domini. Quoniam dextrá suâ teget eos, et[c] brahio sancto suo defĕndet illos. Accipient[d] armaturam zeli illius; et armavit[e] creaturam ad ultionem ĭnimicorum. Induent pro torace justitiam, et accipient pro galeâ judĭcium certum. Sument scutum inexpugnabile æquitatem; ibunt directè promĭssiones. Et ad certum locum diducèt ĭllos Dominus Deus noster.

[a] Sar. *illorum*. Lucifer (p. 96 ed. 1778) agrees with the text.

[b] for *accipient.*

[c] The reprint of the Sarum here adds *in*, but several edd. including '98 omit it.

[d] for *accipiet*; so afterwards it should be *induet, accipiet*, and *sumet.*

[e] for *armabit.*

Săpientiæ.

Hii sunt viri misericordes,[f] quorum justitiæ oblivionem non ăcceperunt. Cum semine eorum permanent bona; hereditas sancta * nepŏtes eorum. Et in testamentis stetit semen eorum et filii eorum; propter eos usque in ætĕrnum manent; generatio eorum

[f] Sar. *misericordiæ.*

* 79a.

5

et gloria eorum non dĕreliquetur. Corpora eorum in pace sepultæ[a] sunt, et nomen eorum vīvent[b] in sæcula. Sapientiam sanctorum[c] narrabunt omnes populi, et laudem eorum prŏnuntiat: omnis æcclesia sanctorum.

Lectio epistolæ beati Pauli ăd Ebreos.

Fratres, Sancti per fidem vicerunt regna, operati sunt justitiam, adepti sunt repromĭsiones, obduraverunt[d] ora leonum, extinxerunt īmpetum ignis; effugaverunt[e] aciem gladii, convaluerunt de infirmitate, 'fortes facti sŭnt in bello, castra verterunt externorum;[f] acceperunt mulieres de resurrectione mŏrtuos suos; alii autem distenti sunt, non suscipientes redemptionem ut meliorem invenirent resurrĕctionem. Alii verò ludibria et verbera experti, insuper et vīncula et carceres. Lapidati sunt, secti sunt, temptati sunt, in occissione gladii mŏrtui sunt. Circuerunt in melotis, et[g] in pellibus caprinis, * egentes, angustati,[h] afflicti, quibus dignus non ĕrat mundus. In solitudinibus errantes, et in montibus et in speloncis et in căvernis terræ. Et hii omnes testimonium fidei probati invĕnti sunt: in Christo Jesu Domino nostro.

Gradale.

Gloriosus Deus in sanctis,[i] mirabilis in majestate, faciens prodigia.

Dextra tua, Domine, glorificata est in virtute, dextra manus tua confregit inimicos.[j]

alleluia. Sancti tui, Domine, benedicent te, gloriam regni tui dicent.

Gradale.

Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ.

Visi sunt oculis insipientium mori, illi autem sunt in pace.

alleluia. Gaudete justi in Domino, rectos decet collaudatio. Vindica, Domine, sanguinem sanctorum tuorum qui effussus est.

Gradale.[k]

Posuerunt mortalia servorum tuorum escas volatilibus celi, carnes sanctorum bestiis terræ.

alleluia. Confitebuntur celi mirabilia tua, Domine, etenim veritatem tuam in æcclesiâ sanctorum, alleluia.

[a] for *sepulta.*

[b] Sar. *nomina. e. v.* The Vulgate has both noun and verb in the singular.

[c] for *eorum.*

[d] for *obturaverunt.*

[e] Sar. *effugarunt.* Vulg. *effugerunt.* S. Ambr. and another author agree with the text.

[f] Sar. *exterorum.*

[g] Sar. omits *et.* Some old authorities have it.

* 79b.

[h] Sar. *angustiati.*

[i] The reprint of the Sarum adds *suis,* but several old edd. including '98 omit it.

[j] Most edd. of the Sarum have the singular.

This does not seem to be used in the Sarum as an Alleluya, but it occurs in the corresponding Service as a Communio, and with the same reading as here; it having "exultate" instead of "gaudete" when used as the Psalm of the Introit.

[k] This title has been misplaced by the scribe. This Gradual begins two lines above at the word "Vindica."

Not used in the Sarum as an Alleluya, though it occurs twice as an Offertory, one of these being in the corresponding Service to this one.

Secundum Lucam.

In illo tempore, Discendens Jesus de monte, stetit in loco campestri et turba discipulorum ejus et multitudo * copiosa plebis ab omni * 80a.
Judeâ et Hierusalem et maritimâ et Tiri et Sidonis qui venerant ut audirent eum et sanabantur[a] à langoribus suis. Et qui vexabantur à spiritibus immundis, curabantur. Et omnis turba quærebat eum tangere, quia virtus de illo exiebat:[b] et sanabat omnes.

Secundum Matheum.

In illo tempore, Videns turbas Jesus ascendit in montem, et cùm sedisset, accesserunt ad eum discipuli ejus. Et aperiens os suum, docebat eos dicens; Beati pauperes spiritu, quoniam ipsorum est regnum celorum. Beati mites, quoniam ipsi possedebunt terram. Beati qui lugent nunc,[c] quoniam ipsi consolabuntur. Beati qui essuriunt et sitiunt justitiam, quoniam ipsi saturabuntur. Beati misericordes, quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici, quoniam filii Dei vocabuntur. Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum * est regnum celorum. * 80b.
Beati eritis[d] cùm maledixerint vobis homines, et persecuti vos fuerint et dixerint omne malum adversùm vos mentientes, propter me; gaudete et exùltate: quoniam merces vestra copiosa est in celis.

Secundum Johannem.[e]

In illo tempore, Dixit Jesus discipulis suis; Cùm audieritis prælia et seditiones, nolite terreri. Oportet primùm hec fieri, sed nondum statim finis.[f] Surget gens contra gentem et regnum adversùs regnum et terremotus magni erunt per loca et pestilentiæ et fames terroresque de celo et signa magna erunt. Sed ante hec omnia inicient vobis manus suas et persequentur, tradentes in sinagogas et custodias, trahentes[g] ad reges et præsedes propter nomen meum. Continget autem vobis in testimonium. Ponite ergo in cordibus vestris, non præmeditari quemadmodum respondeatis. Ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri. Trademini autem à parentibus * et fratribus et cognatis et amicis, * 81a.

[a] Sar. *sanarentur.*

[b] for *exibat.* The cod. Bezæ spells like the text.

[c] Sar. omits *nunc.* Sabatier quotes two authorities which have it.

[d] Sar. *estis.* Sabatier cites several authorities for the future.

[e] This is from S. Luke.

[f] Sarum + "Tunc dicebat illis."

[g] The reprint of the Sarum has *tradentes*, but the edd. of '98 and '34 like the Vulgate, have the same reading as the text.

et morte afficient ex vobis. Et eritis odio omnibus hominibus propter nomen meum; et capillus de capite vestro non peribit. In patientiâ vêstrâ possidebitis animas vestras.

Offertorium.

Lætamini in Domino et exultate justi et gloriamini omnes recti corde.

Alia.

Mirabilis Deus in sanctis suis, Deus Israel, ipse dabit virtutem et fortitudinem plebis[a] suæ, benedictus Deus, alleluia.

[a] Sar. *plebi*, as above, p. 56.

Alia.

Exultabunt sancti in gloriâ, lætabuntur in cubilibus suis, exultationes Dei in faucibus eorum.

Super oblata.

Note the change of title. Sarum p. 697*.

Suscipe, quæsumus, Domine, munera populi tui pro martirum festivitate sanctorum, et sincero nos corde fac eorum nataliciis interesse. Per Christum.

Super oblata.

Hostia hec, quæsumus, Domine, quam sanctorum tuorum natalicia recensentes offerimus, et vincula nostræ pravitatis absolvat et tuæ nobis misericordiæ[b] conciliet. Per Christum.

Hostia, Domine, quæsumus, quam sanctorum tuorum natalitia recensentes offerimus, et vincula nostræ pravitatis absolvat, et tuæ nobis misericordiæ dona conciliet, per.—Gerb. p. 20. It does not seem to occur in the Sarum.

[b] add, *dona*.

Super oblata.

This is the Secret for S. Stephen's day in the Sarum; p. 65.

Suscipe, Domine, munera pro tuorum commemoratione sanctorum, ut sicut illos passio gloriosos, ita nos devotio reddat innocios. Per Christum Dominum nostrum.

Præfatio.

I have not met with this Preface elsewhere.

* 81b.

* V. D. Æterne. Apud quem sancti marteres exultant in gloriâ. Qui per passionem oblatis tibi corporalibus hostiis celorum meruerunt conscribi; quoniam morte sui redemptoris propriis mortibus sunt imitati; sanguis quippe Filii tui effussio[c] est ad indulgentiam peccatorum, sanguis martirum tuorum emanuit in exemplum certantium. Et ideò cum angelis.

[c] for *effusus*.

[*Præfatio.*]

V. D, Æterne. Qui nos asiduis martirum passionibus consolaris et eorum sanguinem triumphalem quem pro confessione nominis tui infidelibus præbuere fundentium,[d] ad tuorum facis auxilium transire fidelium. Per.

VD. Æterne Deus, qui nos assiduis martyrum passionibus consolaris, et eorum sanguinem triumphalem, quem pro confessione nominis tui infidelibus præbuere fundendum, ad tuorum facis auxilium transire fidelium. Per.—Muratori pp. 283, 342.

[d] for *fundendum*.

[*Præfatio.*]

V. D. Æterne. Quoniam à te constantiam fides, à te virtutem sumit infirmitas; et quicquid in pasionibus sevum est quicquid in morte terribile, nominis tui facis confessione superari. Unde benedicimus te, Domine, in operibus tuis, teque in sanctorum tuorum passione laudemus.[a] Per Christum.

VD. Æterne Deus, quoniam a te constantiam fides, a te virtutem sumit infirmitas, et quidquid in persecutionibus sævum est, quidquid in morte terribile, nominis tui facis confessione superari. Unde benedicimus te, Domine, in operibus tuis, teque in sanctorum tuorum provectione laudamus. Per.—Mur. ibid.

[a] for *laudamus.*

Communio.

Gaudete justi in Domino, alleluia, rectos decet collaudatio, alleluia.

Alia.

Justorum animæ in manu Dei sunt * et non tanget illos tormentum malitiæ, visi sunt oculis insipientium mori, illi autem sunt in pace.

* 82a.

Alia.

Ego vos elegi de mundo ut eatis et fructum afferatis et fructus vester maneat.

Post communionem.

None of these Postcommons are in the Sarum Common.

Celestis [b] refecti sacramentis et gaudiis, supplices te, Domine, deprecamur, ut quorum gaudemus triumphis protegamur auxiliis. Per Dominum.

The Sarum gives this for the Four Crowned martyrs, p. 964.

[b] for *cœlestibus.*

Alia.

Sacramentis, Domine, muniamur acceptis, et sanctorum martirum tuorum meretis contrà irruentes nequitias armis celestibus protegamur. Per Dominum.

The Sarum gives this for SS. Marcus, Marcellus and Apuleius p. 928.

[*Alia.*]

Protege,[c] Domine, populum tuum, et participatio celestis indulta convivi, et deprecatio collata sanctorum. Per.

The Sarum gives this for SS. Marcellinus and Peter, p. 759.

[c] Sarum *protegat.*

IN VIGILIA UNIUS CONFESSORIS.

☞ The Sarum Missal has not a Service for this vigil.

[*Antiphona.*]

Sarum, p. 714, for the Day itself.

Os justi meditabitur sapientiam et lingua ejus loquetur judicium, lex Dei ejus in corde ipsius.

Psalmus.

Noli emulari.

Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem.

[*Oratio.*]

Concede nobis, quæsumus, omnipotens Deus, venturam beati confessoris tui N. sollempnitatem congruo prævenire honore et venientem dignâ celebrare devotione. Per Dominum.

This is the Collect for this Service in Menard's edition of the Gregorian Sacramentary; ed. Ben. p. 160. The Secret and Postcommon also occur in that Service.

Lectio Epistolæ beati Pauli apostoli: ad Titum.

Carissime, Testificor coram te[a] et Jesu Christo, qui judicaturus est vivos et mortuos,* et[b] adventum ipsius et regnum ejus. Prædica verbum, insta oportunè et[c] inoportunè; argue, obsecra, increpa, in omni patientiâ et doctrinâ. Erit enim tempus cùm sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros prurientes auribus. Et à veritate quidem auditum avertent, ad fabulas autem cŏnvertentur. Tu verò vigila, in ŏmnibus labora. Opus fac evangelii,[d] ministerium tŭum imple.[e] Ego enim jam delibor et tempus resolutionis mĕæ[f] instat. Bonum certamen certavi, cursum consummavi, fidem servavi. De reliquo possita[g] est mihi corona justitiæ quam reddet mihi Dominus in illâ die iustus judex. Non solùm autem mihi: sed et in ŏmnibus:[h] qui diligunt adventum ejus.

This is from 2 Timothy; the Sarum gives it for One Martyr, p. 671*.

[a] for *Deo.*

* 82b.

[b] add *per.*

[c] Sar. omits *et.*

[d] Sar. *evangelistæ.*

[e] Sar. + "sobrius esto."

[f] Sar. *m. r.*

[g] Sar. *reposita.*

[h] Sar. *his* for *in omnibus.*

Gradale.

Juravit Dominus et non penetebit eum *usque* Melchisedech.

Dixit Dominus Domino meo Sede à dextris meis.

alleluia. Amavit eum Dominus et ornavit eum, zolâ[i] gloriæ induit eum.

Sarum, p. 703*.

Juravit Dominus et non penitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech.

[i] Observe again the use of *z* for *st*; see above p. 21 h.

Secundum Marcum.

In illo tempore, Dixit Jesus discipulis suis; Videte, vigilate, et orate; nescitis enim, quando tempus sit. Sicut homo * qui peregrè profectus, reliquit domum suam et dedit servis suis potestatem cujusque operis, et janitori præcepit ut vigilet. Sic ergo vigilate;[j] nescitis enim quando dominus domûs veniat, sero an mediâ nocte, an galli cantu an manè. Ne cùm venerit repente, inveniet[k] vos dormientes. Quod autem vobis dico: omnibus dico vigilate.

Sarum, p. 707*.

* 83a.

[j] Sar. omits *sic*, and has *vig. er.*

[k] for *inveniat.*

Offertorium.

Posuisti, Domine, super caput ejus coronam de lapide pretioso.

This is part of the Offertory for One Confessor and Abbot, p. 713*.

Secretum.

Accepta sit tibi, Domine, quæsumus, nostræ devotionis oblatio et ad sancti confessoris tui N. puriores faciat nos venire festivitatem. Per.

In the Sarum Common this is the Secret for the vigil of One Apostle, p. 659*.

[Præfatio.]

V. D. Æterne. Deprecantes majestatem tuam ut venturam beati N. confessoris tui festivitatem sic nos prospero effectu tribuas celebrare, quatenùs per ejus intercessionem ad æternam mereamur gloriam pervenire. Per Christum Dominum.

I have not met with this Preface elsewhere.

[Communio.]

Beatus ille servus quem cùm venerit dominus ejus et invenerit eum vigilantem; amen dico vobis, quoniam super omnia bona sua constituet eum.

Post communionem.

Beati confessoris tui N. Domine, suffragiis exoratus, percepti sacramenti tui nos * jugiter virtute defendi. Per.

The scribe, having forgotten to give this Communio in its proper place, wrote in the margin "deest," and copied it at the top of the page, preceded by the words "Communio autem est." The wording in the Sarum is as follows; "Beatus servus quem cum venerit dominus invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum." p. 708*. The words 'ille,' 'ejus,' and 'quoniam' in our MS, are from the Gospel.

In the Sarum this is the Post-common for S. Vincent, p. 687.

* 83b.

IN NATALE UNIUS CONFESSORIS.

[Antiphona.]

Statuit ei Dominus testamentum sempiternum et dedit illi sacerdotium magnum.

This Introit does not seem to occur in the Sarum.

Psalmus.

Noli emulari.

Antiphona.

Statuit ei Dominus testamentum pacis, et principem fecit eum, ut sit illi sacerdotii dignitas in æternum.

Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. It repeatedly occurs in the Sarum as the Psalm of the Introit.

Sarum, p. 700*.

Psalmus.

Misericordias Domini in æternum cantabo.

Gloria.

[Oratio.]

Omnipotens sempiterne Deus, qui hodiernam diem honorabilem nobis beati N. confessoris tui atque pontificis sollempnitate tribuisti; da, quæsumus, æcclesiæ tuæ in hac celebritate lætitiam, ut cujus festa pio amore veneramur in terris, ejus intercessione sublevemur in cælis. Per Dominum nostrum.

With a few verbal differences, this is the Collect in the Sarum for S. Swythin's Translation, p. 810.

[Alia.]

Deus, tuorum gloria sacerdotum, presta quæsumus, ut sancti N. confessoris tui atque pontificis cujus festa agimus, sentiamus auxilium. Per.

This is nearly the Collect in the Sarum for S. Donatus, p. 853.

[Alia.]

Deus, qui per inestimabile munus gratiæ tuæ sanctos tuos facis gloriosos esse; presta, quæsumus, ut, intercedente beato N. confessore

The Sarum gives this Collect on S. Cuthbert's day, p. 724.

* 84a. tuo atque pontifice, mereamur * ad culmen virtutum pervenire. Per.

Săpientiæ.

Ecce sacerdos magnus qui in diebus suis placuit Deo, et invĕntus est justus. Et in tempore iracondiæ, factus est reconcĭliatio. Non est inventus similis illi, qui conservaret lĕgem excelsi. Ideò jurejŭrando, fecit illum Dominus crescere in plĕbem suam. Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super căput [a] ejus. Cognovit eum in benedictionibus suis; conservavit illi misericordiam suam et invenit gratiam coram ŏculis Domini. Magnificavit eum in conspectu regum, et dedit illi corŏnam gloriæ. Statuit illi testamentum sempiternum, et dedit illi sacerdotium magnum, et beatificavit ĭllum in gloriâ. Fungi sacerdotio, et habere laudem in nŏmine ipsius. Et offerre illi incensum dĭgnum in odorem suavitatis.

[*Săpientiæ.*]

Ecce sacerdos magnus qui in vitâ suâ
* 84b. curavit gentem suam, et liberavit eam * à perdĭtione. Qui suffulsit domum, et in diebus suis corroborăvit templum. Qui prævaluit amplĭficare civitatem, qui adeptus est gloriam in conversatione[b] gentis; quasi stella matina[c] in medio nebulæ et quasi luna plena in diebus suis lucet, et quasi sol refulgens, sic ille effulsit in templo Dei, et[d] quasi arcus refulgens inter nebulas gloriæ, et quasi flos rossarum in diebus veris,[e] quasi liliæ[f] in transitu aquæ, et quasi tus redolens in diebus æstatis, quasi ignis effulgens et thus ardens in igne, quasi vas auri solidum et[g] ornatum omni lapide pretioso, quasi oliva pululans, et cypressus in altitudinem sĕ tollens.[h] In accipiendo illum stolam gloriæ, et vestiri eum in consummatĭone virtutis in ascensu altaris sancti gloriam dedit sanctitătis amictum. In accipiendo autem partes de manu sacerdotum, et ipse stans juxta aram porrexit manum suam in libatione et libavit odorem[i] * suavitatis, et vinum excĕlso principi. Et iteravit orationem suam, volens ostendere
* 85a. virtutem Dei qui fecit vobiscum[j] secundùm multitudinem misericŏrdiæ suæ.[k] Det nobis jocunditatem cordis, et fieri pacem in diebus nostris in ĭsrael in[l] dies sempiternos.

[a] The syllable on which this musical note should be placed, is uncertain.

[b] This is the reading of the Vulgate. The Sarum has, *conversione*.
[c] for *matutina*.
[d] Sar. omits *et*.
[e] Sar. *vernis*. One of Sabatier's MSS agrees with the text.
[f] Sar. *lilia quæ sunt*.
[g] Sar. omits *et*.
[h] Sar. *extollens*.
[i] Sar. here + *divinum* and omits the words "suavitatis et vinum." The word "suavitatis" is interesting, as it is the genuine reading which is not quoted from any other authority.
[j] for *nobiscum*.
[k] Sar. *sec. misericordiam suam; qui*. The last word is not in the Vulgate, nor in the '98 ed. of the Sarum.
[l] Sar. *per*.

Săpientiæ.

Ecce sacerdos magnus qui in diebus suis placuit Deo Israel; ideò statuit ad illum [a] testamentum pacis, ut sit illi sacerdotii dignitas ĭn æternum. Invocavit Dominum omnipotentem, et dedit in dexterâ ejus tolerare [b] hominem fortem in bello, et exaltare cornu gĕntis suæ. In diebus [c] non pertimuit principem et in [d] potentiâ nemo vicit illum, nec superavit illum verbum aliquod, et mortuum profetavit cŏrpus ejus. In vitâ suâ fecit monstra, et in morte operatus est mĭrabilia. In omni ore quasi mel indulcabitur ejus memoria, et ut musica in convĭvio vini. Ipse est directus divinitùs in potentiâ [e] gentis, et tulit abhominationes * impietatis, et gubernavit ad Dominum cŏr ipsius. Et in diebus peccatorum corroboravit pietatem. Homo princeps fratrum, firmamentum gentis, stabilimentum populi, rĕctor fratrum. Beatus qui in istis versabitur; [f] qui ponit illa in corde suo sapiens ĕrit semper. Si enim hec fecerit, ad ŏmnia valebit. Quia lux Dĕi vestigium ejus est.

No part of this Cento from Sirach appears to be used in the Sarum. It is composed of Sir. 45. 30; 47. 6; 48. 13-15; 49. 2-4, 17; 50. 30, 31.

[a] Vulg. *illi* but 2 MSS have "ad illum."

[b] for *tollere.*

[c] *suis* is here omitted.

[d] One of Sabatier's MSS has this word which is not in the Vnlgate.

[e] for *pœnitentiam.*

* 85b.

[f] This again is a genuine reading for which Sabatier quotes no authority. The Vulgate has *versatur bonis.*

It is not certain on which syllable this musical note should be placed.

Gradale.

Juravit Dominus et non penetebit eum, *usque* Melchisedech.

Juravit Dominus et non pœnitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech.

Dixit Dominus Domino meo, sede à dextris meis.

alleluia. Statuit Dominus beato N. testamentum æternum et dedit illi sacerdotium magnum.

This Alleluya does not seem to be used anywhere in the Sarum. It is from Sir. 45. 8.

Gradale.

Domine, prævenisti eum in benedictionibus dulcedinis, posuisti in capite ejus coronam de lapide pretioso.

Vitam petiit à te et tribuisti ei longuitudinem dierum in seculum seculi.

alleluia. Juravit Dominus et non penetebit eum, tu es sacerdos in æternum secundum ordinem Melcisedech.

This does not seem to be used anywhere in the Sarum as an Alleluya.

Gradale.

The Sarum gives this Gradual at pp. 712*, 714*.

Os justi meditabitur sapientiam et lingua ejus loquetur judicium.

Lex Dei ejus in corde ipsius et non supplantabuntur gressus ejus.

alleluia. Amavit eum Dominus * et ornavit eum stolâ gloriæ induit eum.

Sar. p. 703*.

* 86a.

Secundum Matheum.

In illo tempore, Dixit Jesus discipulis suis
parabulam hanc; Homo quidam peregrè pro-
ficiscens vocavit servos suos, et tradidit illis
bona sua; et uni dedit v. talenta, alii autem
duo, alii verò unum; unicuique secundùm
propriam virtutem; et profectus est statim.
Abiit autem qui v. talenta acceperat, et opera-
tus est in eis et lucratus est alia v. Similiter
qui duo acceperat, lucratus est alia duo. Qui
autem unum acceperat, abiens fodit in terram
et abscondidit[a] peccuniam domini sui. Post
multum verò temporis venit dominus servorum
illorum et posuit rationem cum eis; et accedens
qui v. talenta acceperat, obtulit ei[b] alia v.
talenta, dicens; Domine, v. talenta tradidisti
mihi, ecce alia v. superlucratus sum. Ait illi
dominus ejus; Euge, serve bone et fidelis;
quia super pauca fuisti fidelis supra multa te
constituam; intra in gaudium domini tui.
* 86b. Accessit autem * et qui duo talenta acceperat,
et ait; Domine, duo talenta mihi tradidisti;[c]
ecce alia duo lucratus[d] sum. Ait illi dominus
ejus; Euge, serve bone et fidelis, quia super
pauca fuisti fidelis, suprà multa te constituam,
intra in gaudium Domini Dei[e] tui.

Secundum Matheum.

In illo tempore, Dixit Jesus discipulis suis;
Vigilate, quia nescitis quâ horâ Dominus
vester venturus est.[f] Illud autem scitote,
quoniam si sciret paterfamilias quâ horâ fur
veniret,[g] vigilaret utique et non siniret perfodi
domum suam. Ideò et vos estote parati, quia
quâ horâ nescitis[h] Filius Hominis venturus est.
Quis putas est fidelis servus et prudens quem
constituit dominus super[i] familiam suam ut
det illis cibum in tempore? Beatus ille
servus, quem cùm venerit dominus ejus in-
venerit sic facientem; amen dico vobis: quo-
niam super omnia bona sùa constituet eum.

Secundum Lucam.

In illo tempore, Dixit Jesus discipulis suis;
Qui vos audit, me audit;[j] qui vos spernit, me
spernit; qui autem me spernit, spernit eum
* 87a. qui * me misit. Reversi sunt autem lxx[ti] duo[k]
cum gaudio dicentes; Domine, etiam demonia
subjeciuntur nobis in nomine tuo. Et ait

a Sar. *abscondit.*

b Sar. omits *ei.*

c Sar. *tr. m.* Several Itala MSS have the order of the text.

d This is the reading of the '98 ed. of the Sarum; the reprint having *superlucratus.*

e Sar. omits *Dei.*

f Sar. *sit.* Most Itala MSS have the indicative.

g Sar. *venturus esset.* A good many Itala authorities agree with the text.

h Sar. *nesc. q. ho.* One of Sabatier's MSS has the order of the text.

i Sar. *supra,* but the Vulgate and almost all the Itala authorities agree with the text.

The Sarum gives this Gospel in the Common of One Martyr, p. 675*.

j Sar. adds *et.*

k Sar. *septuaginta duo.*

illis; Videbam Satanan[a] sicut fulgor de celo cadentem. Ecce dedi vobis potestatem calcandi suprà serpentes et scorpiones et super[b] omnem virtutem inimici, et nil vobis nocebit; verumtamen in hoc nolite gaudere, quia spiritus vobis subjeciuntur; gaudete aŭtem quòd nomina vestra scripta sunt in celis.

Offertorium.

Veritas mea et misericordia mea cum ipso et in nomine meo exaltabitur cornu ejus.

Posui adjutorium in potentem et exaltavi electum de plebe meâ et in nomine meo.

Offertorium.

Inveni David servum meum, in oleo sancto meo unxi eum; manus enim mea auxiliabitur ei et brahium meum confirmavit[c] eum.

Offertorium.

Desiderium animæ ejus tribuisti ei, Domine, et voluntatem labiorum ejus non fraudâsti eum; posuisti in capite ejus coronam de lapide pretioso.

Secretum.

Munera, Domine, quæsumus, tibi dicata sanctifica; et, intercedente beato N. confessore tuo atque pontifice, per eadem nos placatus intende. Per. [*Alia.*]

* Muneribus nostris, quæsumus, Domine, sancti N. confessoris tui intercessione gratiam tuæ placationis intersere et collata nobis remedia tuearis et conferenda propitius largiaris. Per. *Alia.*

Sacrificium nostrum tibi, Domine, quæsumus, beati N. confessoris tui precatio sancta conciliet; ut cujus honore sollempnitur[d] exhibetur, meretis efficiatur acceptum. Per.

[*Præfatio.*]

V. D. Æterne. Qui ad laudem nominis tui statuisti testamentum pacis sacerdotibus tuis, ut secundùm Melchisedech tibi acceptabile exemplum offerent exorabili majestati tuæ sacrificium pro peccatis populorum; inter quos confessor tuus per te[e] gloriosus pontifex N. dum te pastorem secutus est summum, multis effulsit virtutibus signorum; qui per salutarem doctrinam factus veræ fidei speculum, sed post temporalis vitæ curriculum pervenit ad indeficiens gaudium angelorum. Et ideò.

[a] There is often a diversity as to the spelling of this word, but here it is written without contractions.

[b] Sar. *supra*. The Vulgate agrees with the text.

The syllable of this musical note is uncertain.

This addition is not in the Sarum Common, nor does it seem to occur in any of its Offertories. The last three words "et in nomine meo" mark the repetition of the second part of the preceding verse of the Offertory, which does not seem to be in accordance with the Sarum rite.

[c] Sar. *confortabit*; so above p. 53.

This is given at p. 713* of the Sarum.

Sarum p. 711*.

* 87b.

Muneribus nostris, Domine, quæsumus, sancti Æ. c. tui atque a. intercessione, gratiam tuæ placationis infunde; ut et collata nobis remedia tuearis, et propitius conferenda largiaris. Per.—Sar. p. 892.

The Sarum gives this for S. Andrew's day, p. 662.

[d] for *solemniter*.

I have not met with this Preface elsewhere.

[e] There seems some error in these two words.

* 88a.

VD. Æterne Deus. Cujus munere beatus Martinus confessor pariter et sacerdos, et bonorum operum incrementis excrevit, et variis virtutum donis exuberavit, et miraculis coruscavit: Qui, quod verbis docuit, operum exhibitione complevit: et documento simul et exemplo subditis ad cœlestia regna pergendi ducatum præbuit. Unde tuam clementiam petimus, ut ejus, qui tibi placuit, exemplis ad bene agendum informemur, meritis muniamur, intercessionibus adjuvemur: qualiter ad cœleste regnum, illo interveniente, te opitulante, pervenire mereamur. Per Christum.—S. Greg. ed. Ben. p. 140.

a for *virtutum*.

[*Præfatio.*]

V. D. Æterne. Cujus munere beatus N. confessor pariter * et sacerdos et bonorum operum incrementis excrevit, et variis virtutem[a] donis exuberavit, et miraculis choruscavit; qui quod verbis edocuit operum exhibitione complevit, et documento simul et exemplo subditis ad celestia regna pergendi ducatum præbuit. Inde tuam clementiam petimus ut ejus, qui tibi placuit exemplis ad benè agendum informemur, meritis muniamur, intercessionibus adjuvemur; qualiter ad celeste regnum, illo interveniente, te opitulante, pervenire mereamur.

VD. Æterne Deus. Et te in sanctorum tuorum virtute laudare, quibus pro meritis suis beatitudinis præmia contulisti. Quoniam semper in manu tua sunt, et non tanget illos tormentum mortis, quos, te custodiente, beatitudinis sinus intercludit: ubi perpetua semper exultatione lætantur, ubi etiam beatus confessor tuus ill. sociatus exultat. Petimus ergo, ut memor sit miseriarum nostrarum, et de tua misericordia nobis impetret beatitudinis suæ consortium. Per Christum.-S. Greg. ed. Ben. p. 161.

b The mg. has the indicative.

[*Præfatio.*]

V. D. Æterne. Et te in sanctorum tuorum virtute laudare, quibus pro meritis suis beatitudinis præmia contulisti; quoniam semper in manu tuâ sunt, et non tanget illos tormentum mortis; quos te custodiente beatitudinis sinus inclaudit; ubi perpetua semper exultatione lætentur;[b] ubi etiam beatus confessor tuus N. sociatus exultat. Petimus ergo ut memor sit miseriarum nostrarum, et de tuâ misericordiâ nobis impetret beatitudinis suæ consortium. Per.

c These two words are written on an erasure, as if at first the word *ille* had been left out. It is not in the Sarum.

[*Communio.*]

Beatus ille servus[c] quem venerit Dominus invenerit vigilantem, amen, * dico vobis super omnia bona sua constituet eum.

* 88b.

Communio.

Fidelis servus et prudens quem constituit dominus super familiam suam ut det illis cibum[d] in tempore tritici mensuram.

d *cibum* is not in the Sarum; see below p. 71 note n.

Communio.

Domine, quinque talenta tradidisti mihi, ecce alia v. supralucratus sum;[e] intra in gaudium Domini Dei tui.

e The Sarum here adds; "Euge, serve fidelis: quia in pauca fuisti fidelis: supra multa te constituam:"

In the Sarum this is the Postcommon for One Confessor and Doctor.

Post communionem.

Presta, quæsumus, omnipotens Deus, ut de perceptis muneribus gratias exhibentes, intercedente beato N. confessore tuo atque pontifice, beneficia potiora sumamus. Per.

I have not found this Postcommon elsewhere. The nearest one is the following:—

Beati apostoli tui ill. Domine, nos adjuva intercessione: pro cujus solemnitate percepimus tua sancta lætantes, Per.—Gerb. p. 213.

Post communionem.

Beati confessoris tui, Domine, quæsumus, deprecatione nos adjuva; in cujus veneratione tua continguimus sacramenta. Per.

Post communionem.

Sumentes, Domine, divina misteria sancti N. confessoris tui pia nos, quæsumus, intercessio prosequatur; ut cujus sollempnia recensemus, sentiamus optata præsidia. Per Dominum.

This is the Postcommon for S. Leo in the Sarum, p. 787.

DE UNO CONFESSORE ET ABBATE.

Neither this nor the following Missa have anything in common with the corresponding ones in the Sarum Missal.

[*Oratio.*]

Omnipotens sempiterne Deus, qui mirabiliter fulges in electis tuis quos te habitatore glorificare voluisti; da nobis beati confessoris tui N. atque abbatis ita dignè * sollempnia venerari, ut ejus suffragantibus meretis templum tuum mereamur fieri. Per.

This is the Collect for S. Bertin in the Sarum, p. 894.

* 89a.

[*Secretum.*]

Oblatis, Domine,[a] honorem beati N. confessoris tui placare muneribus, et, ipsius interventu, famulis tuis cunctorum indulgentiam tribue peccatorum.

This is the Secret for S. Benedict in the Sarum, p. 726.

[a] add *ob.*

Post communionem.

Pignus æternæ vitæ capientes, Domine, humiliter imploramus, ut, intercedente beato N. confessore tuo, quod in imagine continguimus sacramenti manifestâ participatione sumamus. Per.

This is the Postcommon for S. Swythin's Translation in the Sarum, p. 810.

MISA UNIUS CONFESSORIS ET DOCTORIS.

[*Oratio.*]

Deus, qui populo tuo æternæ salutis beatum N. ministrum concessisti; presta, quæsumus, ut quem doctorem vitæ habuimus in terris, intercessorem semper habere mereamur in celis. Per.

This is the Collect for S. Ambrose in the Sarum, p. 733.

[*Secretum.*]

Famulorum tuorum, Domine, munus tibi reddatur acceptum: et offerentibus illud proveniat salutare, sancti N. confessoris tui intercessione. Per.

This Secret does not seem to occur in the Sarum, nor have I met with it elsewhere.

[*Post communionem*]

Sumentes, Domine, salutaria sacramenta, quæsumus, ut ejus nos tribuas subsequi documenta, cujus celebramus gloriosa sollempnia. Per Dominum.

This is the Postcommon for S. Augustine in the Sarum, p. 885.

* 89b.
Sarum, p. 715*.

* MISSA PLURIMORUM CONFESSORUM.

[*Antiphona.*]

The Sarum gives this Introit for One Confessor, p. 700*.

Sacerdotes tui, Domine, induant justitiam, et sancti tui exultent, propter David servum tuum non avertas faciem Christi tui.

[*Psalmus.*]

Memento, Domine, David: et omnis mansuetudinis ejus.

Memento Domine.

Antiphona.

In the Sarum this is the Introit for One Confessor and Doctor, p. 709*.

Sacerdotes Dei, benedicite Dominum; sancti et humiles corde, laudate Deum.

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

Benedicite omnia opera.

Antiphona.

Sacerdotes ejus induant salutari [a] et sancti ejus exultatione exultabunt.

Memento.

[a] From the notes to the Burntisland reprint of the Sarum Missal, it will be seen that there is some difference of reading here. Our text agrees with the '97 ed. of the Sarum.

[*Oratio.*]

The following is the nearest Collect I have observed in the Sarum Missal, "Præsta, quæsumus, omnipotens Deus, ut sicut populus Christianus martyrum tuorum . . . temporali solemnitate congaudet, ita perfruatur æterna, et quod votis celebrat, pio comprehendat effectu. Per.—p. 831.

Presta, quæsumus, omnipotens Deus, ut sicut devotissime Christianus populus ad sanctorum sacerdotum tuorum N. temporalem sollempnitatem concurrit; ita perfruatur æterna, et quod votis celebrat, comprehendat affectu. Per.

[*Oratio.*]

This Collect also does not seem to be found exactly in the Sarum. The following is not unlike it. "Exaudi, quæsumus, Domine, populum tuum cum sanctorum confessorum tuorum . . . tibi patrocinio supplicantem; ut et temporalis vitæ nos tribuas pace gaudere, et æternum [several old edd. including '98, read "æternæ"] reperire subsidium. Per.—p. 923.

Exaudi, Domine, populum tuum, et sanctorum confessorum tuorum N. sollemnia celebrantem, temporalis vitæ tribue pace gaudere, et æternæ reperire subsidium.

[*Oratio.*]

The Sarum gives this Collect for SS. Vedastus and Amandus, p. 709.

Adesto, Domine, populo tuo, sanctorum confessorum tuorum N. tibi patrocinio supplicanti; ut quod propria fiducia non præsumit, intercessorum tibi placentium meritis consequatur. Per.

ăd Ebreos.

* 90a.

* Fratres, Plures facti sunt sacerdotes secundùm legem, iccirco quòd morte prohiberentur pěrmanere. Jesus autem eo quòd maneat in æternum, sempiternum habet săcerdotium. Unde et salvare in perpetuum potest accedens [b] per semetipsum ad Deum semper vivens, ad interpellăndum pro nobis. Talis enim decebat [c] nobis esset pontifex, sanctus innocens impullutus segregatus à peccatoribus et excelsior cělis factus. Qui non habet quotidie necessetatem quemadmodum sacer-

[b] The Vulgate now has the plural like the Greek. But the singular is the reading of the Sixtine edition and of the Sarum Missal, and is quoted by Sabatier from Sedulius.
[c] Sar. adds *ut.*

dotes,[a] pro suis delictis hostias offerre dĕinde pro populo. Hoc enim fecit semel se offerendo, Dominus nôster Jesus Christus.

Săpientie.

Qui timent Dominum non erunt incredules [b] verbo illius; et qui diligunt illum conservabunt viam illius. Qui timent Deum [c] inquirent que beneplacita sûnt illi.[d] Et qui diligunt eum replebuntur lĕge ipsius. Qui timent Dominum, præparabunt corda sua et in conspectu illius sanctificabunt ănimas suas. * Qui timent Dominum, custodiunt mandata illius, et patientiam habĕbunt usque ad inspectionem illius. * 90b.

Gradale.

Sacerdotes ejus induant salutari [e] et sancti ejus exultatione exultabunt.

Illic producam cornu David, paravi lucernam Christo meo,

alleluia. Sancti tui, Domine, benedicent te, gloriam regni tui dicent.

Secundum Matheum.[f]

In illo tempore, Dixit Jesus discipulis suis; Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris; et vos similes hominibus expectantibus dominum suum, quando revertatur à nuptiis, ut cùm venerit et pulsaverit, confestim aperiant ei. Beati sunt[g] servi illi, quos[h] venerit Dominus invenerit *(vel* inveniat)[i] vigilantes. Amen dico vobis, quòd præcinget se et faciet illos discumbere, et transiens ministrabit illis. Et si [venerit in secundâ vigiliâ et si in tertiâ][j] vigiliâ venerit, et ita invenerit, beati sunt servi illi. Hoc autem scitote, quoniam si sciret paterfamilias quâ horâ fur veniret, vigilaret utique et non sineret perfodi domum suam. Et vos estote parati; quia quâ horâ non putatis * Filius Hominis veniet.[k] Ait autem ei Petrus; Domine, ad nos dicis hanc parabulam an et ad omnes? Dixit autem Dominus; Quis putas fidelis est[l] dispensator et prudens, quem constituit dominus super[m] familiam suam, ut det illis cibum[n] in tempore tritici mensuram? Beatus ille servus quem cùm venerit dominus invenerit ita facientem. Verè dico vobis, quoniam super [o] omnia que pôssidet constituet illum. * 91a.

[a] Sar. adds *prius.*

Sir. 2. 18-21. It does not seem to occur in the Sarum.

[b] Vulg. *incredibiles.*

[c] Vulg. *Dominum.*

[d] Vulg. *ei.* S. Augustine in his Speculum agrees with the text.

[e] This is a mixture of two readings which occur in different edd. of the Sarum; some of them having "induant salutare," and others, "induam salutari." See the third Introit on the preceding page.

This Alleluya from Ps 144 (145) 10,11 is not the one in the Sarum Common. It is there given for Several Martyrs, p. 688*, as above, p. 58.

[f] This is from S. Luke.

[g] Sar. omits *sunt.*

[h] *cum* is here omitted.

[i] The nearest resemblance to this various reading (which is added in the mg) in Sabatier is *inveniet,* which he quotes from two authorities.

[j] The words in brackets are added on the mg but by the original scribe.

[k] The Sarum stops here. What follows is vv. 41-44.

[l] Vulg. *est fi.*

[m] Vulg. *supra.* The cod. Bezæ and some other authorities have the other form.

[n] Vulg. omits *cibum.* It is taken from the parallel passage, S. Matt. 24. 45.

[o] Vulg. *supra.* The codd. Bezæ and Colb. have the other form.

Offertorium.

Exultabunt sancti in gloriâ, lætabuntur in cubilibus suis, exultationes Dei in gutture[a] eorum.

[a] Sar. *faucibus*, which is an Itala reading. Our text is that of the Vulgate.

Secretum.

This is the Secret in the Sarum for SS. Processus and Martinianus, p. 798.

Suscipe, Domine, preces et munera, que ut tuo sint digna conspectui sanctorum confessorum tuorum N. precibus adjuvemur. Per.

Secretum.

This is the Secret for SS. Cornelius and Cyprian in the Sarum, p. 904.

Presta nobis, omnipotens Deus, ut nostræ humilitatis oblatio et pro tuorum tibi placeat honore sanctorum, et nos corpore pariter et mente purificet.

[*Alia.*]

The Sarum gives this Secret for SS Basilides &c. p. 766.

Da nobis, Domine, puræ devotionis effectum,[b] et, intercedentibus sanctis tuis, etiam nostra munera propitius intuere. Per Dominum.

[b] The mg has *affectum* rightly.

[*Præfatio.*]

VD. Æterne Deus. Et majestatem tuam supplici devotione exorare ut beatorum confessorum tuorum ill. quorum hodie festa celebramus, obtentu, mereamur tuum obtinere auxilium. Per.—S. Greg. ed. Ben. p. 163.

V. D. Æterne. Et majestatem tuam supplici devotione exorare, ut beatorum confessorum tuorum N. quorum * hodie festa celebramus obtentu mereamur tuum obtinere auxilium. Per Christum.

* 91b.

[*Præfatio.*]

VD. Æterne Deus, qui glorificaris in tuorum confessione sanctorum. Et non solum excellentioribus præmiis martyrum tuorum merita gloriosa prosequeris: sed etiam sacra mysteria (*Gerb.* sacrum ministerium; *Mur. p.* 295 sacro ministerio) competentibus servitiis exsequentes, gaudium Domini sui tribuis benignus intrare. Per.—S. Greg. ed. Ben. p. 19.

V. D. Æterne. Qui glorificaris in tuorum confessione sanctorum; et non solùm excellentioribus præmis sacerdotum tuorum merita gloriosa prosequeris, sed etiam sacro misterio competentibus servitiis obsequentes, gaudium Domini sui tribuis benignus intrare. Per Christum.

Communio.

Ego vos elegi de mundo ut eatis et fructum afferatis et fructus vester maneat.

Communio.

In the Sarum this is the Communio for the Seven Brothers, p. 808.

Quicunque fecerit voluntatem Patris mei qui in celis est, ipse meus frater, soror et mater est, dicit Dominus.

Post communionem.

The Sarum gives this Postcommon for S. Gregory, p. 723.

Corporis sacri et pretiosi sanguinis repleti libamine, quæsumus, Domine Deus noster; ut quod piâ devotione gerimus, intercedentibus sanctis tuis N. certâ redemptione capiamus. Per.

Post communionem.

I have not met with this Postcommon elsewhere.

Sumpta munera, Domine, sanctorum confessorum tuorum N. precibus sanctificationem nobis, quæsumus, operentur. Per Dominum.

[*Post communionem.*]

Adesto, Domine, populo tuo, ut que sumpsit fideliter, intercessione beatorum confessorum tuorum N. et mente et corpore sibi * profutura conservet. Per.

Adesto, Domine, populo tuo, ut quæ sumpsit fideliter, et mente sibi et corpore beatæ Mariæ semper virginis intercessione custodiat, per.—Gerb. p. 31. It does not seem to occur in the Sarum.

* 92a.

MISA UNIUS VIRGINIS ET MARTIRIS.

Sarum, p. 718*.

[*Antiphona.*]

Gaudeamus omnes in Domino, diem festum celebrantes sub honore N. martiris, de cujus pasione gaudent angeli et collaudant Filium Dei.

This Introit does not occur in this Service in the Sarum Common, but is used for a good many in the Proper of Saints, as for S. Agatha, p. 707.

Psalmus.

Eructavit c[or].

Eructavit cor meum verbum bonum: dico ego opera mea regi.

Antiphona.

Verbum[a] tuum deprecabuntur omnes divites plebis, adducentur regi virgines post eam, proximæ ejus afferentur tibi in letitiæ[b] et exultatione.

The Sarum Common has this Introit in the Service for Several Virgins, p. 727*.
[a] for *vultum.*
[b] for *lætitia.*

Psalmus.

Eructavit.

Antiphona.

Loquebar in[c] testimonis tuis in conspectu regum et non confundebar et meditabar in mandatis tuis que dilexi nimis.

[c] for *de.*

Psalmus.

Beati immaculati in vià qui ambulant.

Beati immaculati in via: qui ambulant in lege Domini.

[*Oratio.*]

Omnipotens sempiterne Deus, qui infirma mundi elegis[d] ut fortia queque confundas; concede propitius, ut qui beatæ martiris tuæ N. sollempnia colimus, ejus apud te patrocinia sentiamus. Per.

In the Sarum, this is the Collect for S. Agnes, p. 684.
[d] for *eligis.*

[*Oratio.*]

Presta, quæsumus, omnipotens Deus, ut beatæ martiris tuæ sollempnia recensentes, meretis ipsius protegamur et precibus. Per.

In the Sarum, for S. Felicitas, p. 977.

[*Oratio.*]

Indulgentiam nobis, Domine, beata N. virgo et martir imploret, quæ tibi grata semper exstetit et merito castatis[e] et tuæ professione virtutis. Per Dominum.

In the Sarum, for S. Christina p. 822.
[e] for *castitatis.*

[*Oratio.*]

Deus, qui inter ceteræ potentiæ tuæ miracula * etiam in sexu fragilii victoriam martiri contulisti; concede propitius, ut cujus nata-

In the Sarum, for S. Agatha, p. 708

* 92b.

licia colimus, per ejus ad te exempla gradiamur. Per.

Să̂pientiæ.

Domine Deus meus, exaltâsti super terram habitationem meam, et pro morte defluenti deprecăta sum. Invocavi Dominum Patrem Domini mei, et[a] non derelinquat me in die tribulationis meæ et in tempore superborum sine ădjutorio. Laudabo nomen tuum asiduè, et collaudabo illud in confessione et exaudita est orătio mea. Liberâsti me de[b] perditione, et eripuisti me de tĕmpore iniquo. Propterea confitebor tibi[c] et laudem dicam nomini tŭo, Domine Deus meus.

Săpientiæ.

Sapientia vincit malitiam.[d] Attingit ergo à fine usque ad finem fortiter et disponit omnĭa suaviter. Hanc amavi et exquæsivi à juventute meâ; et quæsivi sponsam mihi eam[e] assumere et amator factus sum fŏrmæ illius. Generositatem illius glorificat, contubernium habens Dei; sed et omnium Dominus dilĕxit
* 93a.
illam. Doctrix enim * est[f] disciplina[g] Dĕi et electrix operum illius.

Săpientiæ.

Confitebor tibi, Domine rex, et collaudabo te Deum salvatŏrem meum. Confitebor nomini tuo, quoniam adjutor et protector factus es mihi, et liberâsti corpus meum à perditione à laqueo linguæ iniquæ, et à labiis operăntium mentacium. Et in conspectu astantium factus es mihi adjutor et liberâsti me secundùm multitudinem misericordiæ nŏminis[g] tui. A rugientibus præparătis ad escam; de manibus quærentium ănimam meam.[h] A pressuræ[i] flammæ que circundedit me, et in medio ignis non sum ĕstuata. De altitudine ventris inferni,[j] et à linguâ coinquinatâ et[k] à vĕrbo mentacii. A rege iniquo, et à lĭnguâ injustá. Laudabit usque ad mortem anima mea Dominum et vita mea: appropinquans erit[l] in infĕrnum[m] deorsum. Circundederunt me un-
* 93b.
dique, et non erat qui ădjuvaret.* Respiciens eram adjutorem[n] meum,[o] ĕt non erat. Memorata sum misericordiæ tuæ, Domine, et cooperationis tuæ quæ à seculo est;[p] quoniam eruis sustinentes te et liberas eos de manu odĭentium,[q] Domine Deus meus.

a for *ut*.

b This is the reading of the Vulgate and of several old edd. of the Sarum. The reprint has *a*.

c Sar. omits *tibi*. The Vulgate has it with some other words, so that our text seems to represent the intermediate stage of abbreviation between it and the Sarum.

The Sarum gives this for a Virgin not Martyr, p. 725*.

d This reading is curiously different from the Vulgate, which is "sapientiam non vincit malitia." Sabatier quotes one MS for the reading of our text and the Sarum.

e Sar. *eam sp. m.* The text has the order of the Vulgate.

f Sar. *est enim*. The text here also has the order of the Vulgate.

g for *disciplinæ*.

g The place of the musical note is not certain.

h A sentence is left out here; "et de portis tribulationum quæ circumdederunt me."

i for *pressura*. Perhaps the genitive is a Grecism.

j Sar. *inferi*.

k The reprint of the Sarum omits *et* but the '98 ed. has it, as also the Vulgate.

l for *erat*.

m Sar. *inferno*.

n Sar. *ad adjutorium*.

o So the Mozarabic Breviary and the '98 ed. of the Sarum and several others; the reprint has *hominum* like the Vulgate.

p Sar. *sunt*. Sabatier's two MSS have the singular.

q Sar. *angustiæ*. The Vulgate has "manibus gentium," but *manu* must have been the original reading, as the Greek is in the singular.

Ad Chorintheos.

The Sarum gives this Epistle for a Virgin not Martyr, p. 724*.

Fratres, qui gloriatur, in Domino glŏrietur. Non enim qui seipsum commendat, ille probatus est, sed quem Dĕus commendat. Utinam sustineritis[a] modicum quid insipientiæ meæ; sed et subportăte me. Emulor enim vos Dei emulătione. Dispondi enim vos uni viro virginem căstam exhibere Christo.

[a] The reprint of the Sarum ha *sustineretis*, the '98 ed. *sustineritis*.

Gradale.

Deffussa est gratia in labiis tuis *usque* in æternum.

Diffusa est gratia in labiis tuis propterea benedixit te Deus in æternum.

Propter veritatem et mansuetudinem et justitiam et deducet mirabiliter dextra tua.

Gradale.

Specie tuâ et pulcritudine tuâ intende, prosperè procede et regna.

Propter veritatem et mansuetudinem.

Gradale.

Propter veritatem et mansuetudinem et justitiam et deducet te mirabiliter * dextra tua. * 94a.

Audi, filia, et vide, et inclina aurem tuam quia concupivit rex speciem tuam, alleluia.

Gradale.[b]

Hec est virgo sapiens quam Dominus vigilantem invenit, alleluia.

alleluia. Veni, sponsa Christi, accipe coronam quam palmam præparatam à Domino, alleluia.

[b] Perhaps this title should not have been inserted, but the word alleluia just before, have been joined with what follows, as in the Sarum. This would give three Graduals and three Alleluyas.

This second Alleluya does not occur in the Sarum Common.

alleluia. Veni, electa mea, et ponam in te tronum meum, quia concupivit rex speciem tuam.

Secundum Matheum.

In illo tempore, Dixit Jesus discipulis suis parabulam hanc; Simile est regnum celorum tesauro abscondito in agro; quem qui invenit homo abscondidit[c] et præ gaudio illius vadit et vendidit[d] universa que habet, et emit agrum illum. Iterum simile est regnum celorum homini negotiatori, quærenti bonas margaretas; inventa autem margareta una pretiosa,[e] abiit et vendidit omnia quæ habuit et emit eam. Iterum simile est regnum celorum, sagina misa in mari,[f] et ex omni genere piscium congreganti; quam cùm impleta esset educentes et secùs litus sedentes, elegerunt bonos in vassa,[g] malos autem foràs * misserunt. Sic erit in consummatione seculi. Exibunt angeli, et separabunt malos de medio justorum * 94b.

[c] Sar. *abscondit*.

[d] Sar. *vendit*.

[e] Sar. *u. p. m.*

[f] for *sagenæ missæ in mare*.

[g] Sar. adds *sua*. It is not in the Vulgate.

et mittent eos in caminum ignis; ibi erit fletus: et stridor dentium. Intellexistis hec omnia? Dicunt ei; Etiam. Ait illis; Ideò omnis scriba doctus in regno celorum similis est homini patri familias: qui profert de thesauro suo nova et vetera.

In the Sarum this is the Gospel for a Virgin not Martyr, p. 726*.
[a] add *suis.*

Secundum Matteum.

In illo tempore, Dixit Jesus discipulis[a] parabulam hanc; Simile est regnum celorum decem virginibus que accipientes lampades suas exierunt obviam sponso et sponsæ. Quinque autem ex eis erant fatuæ, et v. prudentes. Sed v. fatuæ acceptis lampadibus, non sumpserunt oleum secum. Prudentes verò, acceperunt oleum in vassis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. Mediâ autem nocte clamor factus est, Ecce sponsus venit, exite obviam ei. Tunc surrexerunt
* 95a.
omnes virgines illæ * et ornaverunt lampades suas. Fatuæ autem, sapientibus dixerunt; Date nobis de oleo vestro, quia lampades nostræ extinguntur. Responderunt prudentes dicentes; Non,[b] ne fortè non sufficiat nobis et vobis; ite potiùs ad vendentes et emite vobis. Dum autem irent emere, venit sponsus, et que paratæ erant intraverunt cum eo ad nuptias, et clausa est janua. Novissimè autem[c] veniunt et reliquæ virgines dicentes; Domine, Domine, aperi nobis. At ille respondens, ait; Amen dico vobis, nescio vos. Vigilate itaque quia nescitis diem neque horam.

[b] Sarum has not *non.* Sabatier quotes one MS which has it.

[c] Sar. *vero.* Several Itala copies agree with our text.

In the Sarum this seems to be used only for the Wednesday after the 18th Sunday after Trinity, p. 516.
[d] Sar. adds *factum* but it is not in the Vulgate.

Secundum Matheum.

In illo tempore, Dixit Jesus discipulis suis; Simile [d] est regnum celorum grano sinapis, quod accipiens homo seminavit in agro suo; quod minimum quidem[e] est omnibus seminibus; cùm autem creverit, majus est omnibus holeribus, et fit arbor magnus,[f] ita ut volucres celi veniant et habitent in ramis ejus. Aliam parabulam locutus est eis; Simile est regnum
* 95b.
celorum fermento, * quod acceptum mulier abscondidit[g] in farinæ satis tribus donec fermentatum est totum.

[e] The Sarum omits *quidem,* but here again our text agrees with the Vulgate.

[f] The Sarum has not *magnus.* The cod. Colbert. has *magna.*

[g] Sar. *abscondit.*

Offertorium.

Defussa est gratia in labiis tuis propterea benedixit te Deus in æternum et in seculum seculi.

Specie tuâ et pulcritudine tuâ et intende, prospere procede, et regna.

Offertorium.

Offerentur regi virgines post eam, proximæ ejus offerentur tibi: eructavit cor meum verbum bonum, dico ego opera mea regi.

V. Adducentur in lætitiâ et exultatione, adducentur in templum regis.

Offertorium.

Offerentur regi virgines post eam, proximæ ejus offerentur tibi in lætitiâ et exultatione adducentur in templum regi Domino.

Defussa est gratia in labiis tuis, propterea benedixit te Deus in æternum.

Secretum.

Gratanter, Domine, munera dicanda intuere que nomini tuo pro sollempnitate sanctæ N. martiris tuæ suppliciter immolamus. Per Christum. [*Secretum.*]

In the Sarum for S. Lucy, p. 672.

In the Sarum, for S. Etheldreda, p. 779.

Que in hoc altari proposita,[a] Domine, oculis tuæ majestatis offerimus, sanctæ virginis tuæ et martiris N. supplicationibus, quæsumus, propitiatus assume. Per Christum.

[a] Sar. *præposita.*

* *Secretum.*

* 96a.

Hec hostia, Domine, placationis et laudis, quæsumus, ut, interveniente beatâ N. martire tuâ divinâ nos propitiatione dignos efficiant.[b] Per. [*Secretum.*]

Hæc hostia, Domine, placationis et laudis, quæsumus, ut interveniente beata Cæcilia martyre, tua nos propitiatione dignos semper efficiat. Per.—Gerb. p. 197. In the Sarum it is used in Lent, p. 175.

[b] for the singular.

Suscipe munera, Domine, que in beatæ N. marteris tuæ sollempnitate deferimus, cujus nos confidimus patrocinio liberari. Per Christum.

In the Sarum, for S. John the evangelist, p. 68.

Prefatio.

V. D. Æterne. Et majestatis omnipotentiam in sacrarum virguinum triumphis incessanter magnificare; quoniam sicut humanum genus in utroque sexu diabulus merito pravæ consentionis elisit; sic utriusque confessione magnificâ per tuam gratiam triumphatur. Clarior nanque est victoria, cùm sublimis illa substantia quæ similem se jactabat Altissimo, et in hominis casu opus Dei se subruise plaudebat, feminiæ congressione superatus tabescat; cujus * gloriæ nobis diem beata N. martir illustrat, que pro confessione tui nominis non est cunctata voluntariam suscipere mortem, sed devictâ persequentium feritate prostravit inimicum sevientem, et per

VD. Quoniam sicut humanum genus in utroque sexu diabolus merito pravæ confessionis [The reading of our text is better here] elisit; sic utroque [Blanchini suggested *utriusque*, as in our text] confessione magnifica, per tuam gratiam, triumphatur. Clariorque victoria est, quum sublimis illa substantia, quæ similem se jactabat Altissimo, et in hominis casu Dei opus subruisse plaudebat, feminea conditione superatur. Cujus gloriæ nobis diem beata Cæcilia martyr illustrat; quæ...—Sac. Leon. p. 141 The conclusion is quite different.

* 96b.

passionem temporalem æternam meruit possidere vitam. Per. [*Alia.*]

VD. æterne Deus, qui in infirmitate virtutem perficis, et humani generis inimicum non solum per viros, sed etiam per fœminas vincis. Cujus munere beata Cæcilia et in virginitatis proposito et in confessione fidei roboratur, [*ed. Menard.* roborata est] ut nec ætatis lubrico ab intentione mutetur, [*Men.* mutaretur nec blandimentis carnalibus demulceretur,] nec sexus fragilitate deterreatur [*Men.* deterreretur] nec tormentorum immanitate vincatur, [*Men.* vinceretur] sed servando corporis ac mentis integritatem cum virginitatis et martyrii palma æternam mereatur [*Men.* mereretur] adipisci beatitudinem. Per Christum.—Sac. Greg. ed. Mur. p. 341. ed. Beu. p. 141.

V. D. Æterne. Qui infirmitate virtutem perficis, et humani generis inimicum non solùm per viros sed etiam per feminas vincis; cujus munere beata N. et in virginitatis proposito et in confesione fidei roborata permansit, ut nec ætatis lubrico ab intentione mutaretur nec blandimentis carnalibus demulceretur, nec sexûs fragilitate detereretur nec tormentorum immanitate vinceretur. Sed servando corporis ac mentis intigritatem cum virginitatis et martirii palmam æternam meretur adipisci beatitudinem. Per.

[*Præfatio.*]

* 96a.

VD. æterne Deus. Et te, beatæ Cæciliæ natalitia præveniendo, laudare, benedicere, et prædicare; quam tanto munere sublimasti, ut ei conferres et virginitatis coronam et martyrii palmam; sicque virtute fidei et decore pudicitiæ polleret, ut cœlestia regna virgo pariter et martyr intraret. Per Christum.—Sac. Greg. apud Mur. p. 341 for the Vigil; which accounts for the change "præveniendo."

* V. D. Æterne. Et te beatæ N. natalicia celebrando laudare benedicere et prædicare, quam tanto munere sublimâsti, ut ei conferres et virguinitatis coronam et martirii palmam; sicque virtute fidei et decore pudicitiæ polleret ut celestia regna virgo pariter et martir intraret. Per.

Communio.

The Sarum has this for the Common for Not Virgins, p. 734*.

Simile est regnum celorum homini negotiatori quærenti bonas margaretas, inventâ unâ pretiosâ margaretâ dedit omnia sua et comparavit eam.

Communio.

The Sarum gives this for the Common of Several Virgins, p. 724*, 729*.

[a] Sarum omits *secum*.

v. prudentes virgines acceperunt oleum secum [a] in vassis suis cum lampadibus, mediâ autem nocte clamor factus est, ecce sponsus venit, exite obviam ei.

Communio.

Defussa est gratia in labiis tuis, propterea benedixit te Deus in æternum.

Post communionem.

In the Sarum, for S. Prisca, p. 681.

Adjuvent nos, quæsumus, Domine, et hec misteria sancta que sumpsimus et beatæ N. martiris tuæ intercessio veneranda.

Post communionem.

In the Sarum, for S. Lucy, p. 672.

[b] Sarum adds *per*.

Sanctæ N. martiris tuæ nos, Domine, precatio tibi grata conciliet, ut [b] hec sancta que sumpsimus salutaria sentiamus.

Post communionem.

In the Sarum, for S. Etheldreda, p. 780.

* 96b.

Quæsumus, omnipotens Deus, ut quod de mensâ celesti * percepimus, intercedente beatâ N. martire tuâ, nostros ad te semper trahat affectus. Per.

IN NATALE UNIUS VIRGINIS ET NON MARTIRIS.

[*Oratio.*]

Omnipotens sempiterne Deus, auctor virtutis et amator virginitatis; da nobis, quæsumus, sanctæ virguinis N. placitis tibi meritis commendari; cujus vita merito castitatis tibi complacuit.

Sarum Common, p. 724*.

Alia.

Beatæ N. natalicia veneranda, quæsumus, Domine, æcclesia tua devota suscipiat, et fiat magnæ glorificationis amore devotior. Per.

In the Sarum, for S. Batildis, p. 694.

[*Alia.*]

Deus, qui nos hodie beatæ N. annuâ sollempnitate lætificas; concede propitius, ut ejus adjuvemur meritis cujus castitatis irradiamur exemplis. Per.

In the Sarum for S. Etheldreda, p. 777.

Secretum.

Offerimus, Domine, preces et munera, in honore sanctæ N. virguinis tuæ gaudentes; presta, quæsumus, ut et convenienter hec agere, et remedium sempiternum valeamus adquirere. Per.

In the Sarum for S. Tecla, p. 914.

[*Secretum.*]

Ut hec munera, Domine, * tibi sint accepta, sanctæ N. virginis tuæ obtineant merita, que seipsam tibi hostiam vivam, sanctam et beneplacentem exhibuit.

In the Sarum, for S. Batildis, p. 695.

* 97a.

Secretum.

Hostias tibi, Domine, beatæ N. virginis tuæ dicatas meritis benignus assume, et ad perpetuum nobis tribue pervenire[a] subsidium. Per.

In the Sarum for S. Felix, p. 675.

[a] Sar. *provenire.*

[*Præfatio.*]

VD. Æterne. Quoniam tuo dono actum est ut postquam virguo de virguine prodiit, sexus fragilis existeret fortis; et in quo peccandi facilitas esset vincendi felicitas; antiquusque hostis qui per antiquam virginem humanum genus se vicisse gloriabatur, per sanctas virgines sequaces potius Mariæ quàm Evæ vincatur; et in eo major illi confussio crescat, quo de eo etiam sexus fragilis jam triumphat; quâ propter immensam pietatem tuam humiliter exposcimus, ut, per dilectæ tibi virginis N. intercessionem, quæ et sexum vicit et seculum, tibique placuit, et fidei vigore

VD. æterne Deus, per Christum Dominum nostrum: Cujus caritatis ardore, ista, et omnes sanctæ virgines, a beata Maria exemplum virginitatis accipientes, præsentis seculi voluptates ac delicias contemserunt. Quoniam tuo dono actum est, ut postquam Virgo de virgine prodiit, sexus fragilis esset fortis: et in quo fuit peccandi facilitas, esset vincendi felicitas. Antiquusque hostis, qui per antiquam virginem genus humanum se vicisse gloriabatur, per sanctas nunc virgines, sequaces potius Mariæ, quam Evæ, vincatur. Et in eo major ei confusio crescat, quod de eo etiam sexus fragilis jam triumphat. Quapropter immensam pietatem tuam humiliter exposcimus, ut per earum intercessionem, quæ et sexum vicerunt et seculum, tibique placuerunt et virginitatis decore, et passi-

onis vigore, nos mereamur et invisibilem hostem superare, et Unigenito tuo Domino nostro adhærere. Per quem.—Sac. Greg. ed. Menard p. 165.

[a] The variation from the mg is in order to change it from a martyr to one who was not.

et castitatis candore,[a] nos mereamur et invisibilem hostem superare, et unigenito tuo Domino nostro adherere. Per quem.

Post communionem.

In the Sarum for S. Praxedes, p. 817.

* 97b.

[b] add *meritis*.

* Sancta tua nos, Domine, quæsumus, sanctæ virguinis tuæ N.[b] suffragantibus, et à peccatis omnibus exuant et ad celestia regna perducant. Per.

[*Alia.*]

In the Sarum, for S. Germanus. p. 834.

Supplices te rogamus, omnipotens Deus, ut qui percepimus celestis mensæ substantiam, intercedente beatâ N. virgine tuâ, ad vitam perveniamus æternam. Per.

[*Alia.*]

Down to the word "veneranda," this is the Postcommon in the Sarum for S. Prisca, p. 681. There is, however, a trace of the concluding clause in another version of the prayer, which is thus given by Gerbert. "Adjuvent nos, quæsumus, Domine, hæc sancta mysteria quæ sumpsimus: et beatæ ill. martyris tuæ intercessio veneranda ad mansiones perducat ætherias. Per.—p. 224b.

Adjuvent nos, quæsumus, Domine, et hec misteria sancta que sumpsimus, et beatæ N. virginis tuæ intercessio veneranda; et presta, ut ab omnibus tueamur adversis, et ad mansiones perducamur æthereas. Per.

MISA PLURIMARUM VIRGINUM.

[*Oratio.*]

In the Sarum, for Saints Perpetua and Felicitas, p. 719.

[c] probably a mistake for *martyrum*.

[d] Sar. *digna mente*.

[e] This is the reading of several edd of the Sarum; the reprint has *humillimis*.

Da nobis, Domine Deus noster, sanctarum nostrarum[c] N. palmas incessabili devotione venerari, ut quas dignè[d] non possumus imittari, humilibus[e] saltem frequentemus obsequiis. Per.

[*Alia.*]

Sarum Common p. 727*.

[f] The word *sexu* is omitted here.

* 98a.

Deus, qui ut humanum genus ad confessionem tui nominis provocares, etiam in[f] fragili victoriam martirii contulisti; presta, quæsumus, ut æcclesia tua hoc exemplo commonita nec pati pro te metuat et celestis * præmii gloriam concupiscat. Per.

[*Alia.*]

Sarum Common for Virgins not Martyrs, p. 730*.

Omnipotens sempiterne Deus, qui nos idoneos non esse perpendis ad majestatem tuam sicut dignum est exorandam; fac sanctas virgines pro nostris intervenire peccatis, quarum meritis nobis indulgentiam largiaris. Per.

Secretum.

Sanctorum, Domine, martyrum tuorum supplicationibus tribue nos foveri; ut quorum venerabilem [the editor proposes here to supply *diem*] annuo frequentamus obsequio, eorum et intercessionibus commendemur et meritis. Per.—Sac. Leon. p. 5.

Sanctarum virguinum tuarum, N., quæsumus, Domine, supplicationibus tribue nos foveri; ut quarum venerabilem commemorationem agimus, earum intercessionibus commendemur et meritis. Per.

Secretum. — Sarum Common, p. 729*.

Fac nos, quæsumus, Domine, beatarum virguinum tuarum continuis præsidiis adjuvari, pro quarum venerandâ recordatione hec dona majestati tuæ dicanda offerimus. Per.

Secretum. — In the Sarum, for S. Etheldreda p. 720.

Intende, quæsumus, Domine, munera altaribus tuis, pro sanctarum virguinum tuarum commemoratione proposita, ut sicut per hec beata misteria illis gloriam contulisti, ita nobis indulgentiam largiaris.[a] Per Dominum.

[a] Sar. adds *et gratiam.*

[*Prefatio.*]

I have not found this or the following Preface elsewhere. But the expression, "humani generis inimicum," and that in the second, "non solum per viros sed etiam per feminas," occur in a Roman Preface given above p. 78.

VD. Æterne. Et nominis tui gloriam sinceris mentibus prædicare; quoniam Spiritûs tui fervore sacræ virgines inflammatæ, sexûs fragilitatem vicerunt; mundanas spernendo voluptates debellaverunt * humani generis inimicum, conservantes virginitatis intigritatem, adeptæ sunt immortalem sponsam Jesum Christum Filium tuum Dominum nostrum. Per quem. * 98b.

[*Alia.*]

VD. Æterne. Qui ut de hoste homani generis major victoria duceretur, non solùm per viros, sed de eo etiam per feminas triumphâsti. Per.

[*Post communionem.*]

Gerbert gives this as a Gelasian Postcommon for Thursday in the 1st week of Lent; p. 41. Respice propitius plebem tuam, et quam divinis tribuis proficere sacramentis, ab omnibus absolve peccatis. Per.

Respice, Domine, propitius plebem tuam, et quam divinis tribuis participare sacramentis sanctarum virguinum tuarum meritis ab omnibus absolve peccatis. Per.

[*Alia.*]

I have not found this Postcommon elsewhere.

Prosit plebi tuæ, omnipotens Deus, sanctarum virguinum N. veneranda festivitas; ut quarum gaudet honoribus protegatur auxiliis. Per Dominum.

[*Alia.*]

In the Sarum, for S. Etheldreda, p. 720.

Sanctarum virginum tuarum festivitate et sacramenti divini munere vegitati, quæsumus, Domine, ut sicut bonis tuis per tuam gratiam temporaliter fovemur, ita perfruamur æternis. Per Dominum.

* 99a.

This and the next two leaves are written by a different and much later hand. The leaf 102, a narrow strip numbered 105 and the recto of 107 seem by the original scribe; the Dialogue of S. Coemgin and S. Ciaran on fol. 108a is carefully written, though not by the scribe of the body of the MS; but the other pages after fol. 102b are very inferior in calligraphy.

In the Sarum, this is the Service "Salve" of B. M. V. p. 779*.

[DE SANCTA MARIA.]

* *Oratio.*

Concede nos famulos tuos, quæsumus, Domine Deus, perpetuæ[a] mentis et corporis salute[b] gaudere, et gloriosæ ac beatæ Mariæ semper virginis intercesione, à præsente liberari tristitiâ et futurâ perfrui lætitiâ. Per Dominum.

[a] for *perpetua.*

[b] This is the reading of the reprint. In some edd. there is *sanitate.*

Secretum.

Tuâ, Domine, propitiatione et beatæ Mariæ semper virginis intercessione ad præsentem atque perpetuam hec oblatio nobis proficiat prosperitatem.[c] Per.

[c] Sar. adds *et pacem.*

Post communionem.

Sumptis, Domine, salutis nostræ subsidiis, da, quæsumus, beatæ Mariæ semper virginis patrociniis nos ubique protegi, in cujus veneratione hec tuæ obtulimus majestati. Per.

[ITERUM, DE SANCTA MARIA.]

Collectio.

Porrige nobis, Deus, dexteram tuam, et per intercessionem beatæ et gloriosæ semperque virginis Dei genitricis Mariæ, auxilium nobis supernæ virtutis impende, per eundem.—Gerb. p. 32.

Porrige nobis, quæsumus, Deus, dexteram tuæ majestatis, et per intercessionem sanctæ Dei genetricis semperque virginis Mariæ auxilium, supernæ virtutis nobis impende. Per eundem Dominum nostrum.

Secretum.

In the Sarum, for the Service "Vultum" of B. M. V. p. 776*.

Oblatis, Domine, muneribus suppliciter deprecamur, ut qui veram Verbi tui incarnationem fideliter veneramur, veram ejusdem carnis * ac sanguinis, quam per Spiritum Sanctum virgo mater edidit, substantiam in hoc præsenti misterio salubriter percipiamus. Per.

* 99b.

[*Post communionem.*]

In the Sarum, for the Monday of the 2nd week of Lent, p. 175.

Hec nos communio, Domine, purget à crimine et intercedente beatâ Dei genetrice Mariâ celestis remedii faciat esse consortes. Per.

DE SANCTA CRUCE POST PASCHA.

I have not met with this Service elsewhere.

[*Collectio.*]

Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici à nobis repelleres [a]potestatem; concede nobis famulis tuis ut resurrectionis ejus gloriam [b] consequamur. Per.

In the Sarum, for Wednesday in Holy Week, p. 286.

[a] Sar. *expelleres*.
[b] The reprint of the Sarum has *gratiam* but the '94 ed. has the reading of the text.

Secretum.

Purifica nos, Deus, per passionem Filii tui in cruce, ut, expiati [c] omnibus malis, gratiores esse simus. Per.

I have not found this Secret elsewhere.

[c] The word *ab* must have dropped out here.

Post communionem.

Largire sensibus nostris, omnipotens Deus, ut per temporalem in cruce Filii tui mortem, quam misteria veneranda testantur, vitam nobis dedisse perpetuam confidamus. Per.

In the Sarum, this is the Postcommon for Wednesday in Holy Week, p. 295 with the omission of the words *in cruce*.

* 100a.

DE RESURRECTIONE.

This Service is composed of three of the prayers for Easter-tide, which have been taken just as they were, without any change to adapt them to their positions here:—

[*Collectio.*]

Deus, qui ad æternam vitam in Christi resurrectione nos reparas; imple pietatis tuæ ineffabile * sacramentum; ut cùm [d] majestate suâ Salvator advenerit, quos babtismo regenerari fecisti, beatâ immortalit[at]e facias vestiri. Per.

Deus, qui ad æternam vitam in Christi resurrectione nos reparas! imple pietatis tuæ ineffabile sacramentum, ut cum in majestate sua Salvator noster advenerit, quos fecisti baptismo regenerari, facias beata immortalitate vestiri, per eundem.

[d] add *in*.

Secretum.

Deus, qui pro salute mundi unigenitum Filium tuum [e] sacrificium paschale fecisti; propitiare supplicationibus nostris; ut, interpellans pro nobis pontifex summus, nos per id quod nostri est similis reconciliet, et per id quod tibi est æqualis absolvat Jesus Christus.

Deus, qui pro salute mundi sacrificium paschale fecisti! propitiare supplicationibus nostris, ut interpellans pro nobis pontifex summus, nos per id, quod nostri est similis, reconciliet, per id, quod tibi est æqualis, absolvat, qui tecum.

[e] It will be observed that the mg ömits these three words, as does the Gelasian Missal where this occurs as the Collect for Wednesday after Easter.

Post communionem.

Concede, quæsumus, omnipotens Deus, ut veterem cum suis actibus hominem deponentes, illius conversatione vivamus, ad cujus nos substantiam paschalibus remediis transtulisti Jesu Christi Filii tui Domini nostri, qui tecum vivit.

Concede, quæsumus, omnipotens Deus, ut veterem cum suis actibus hominem deponentes, illius conversatione vivamus, ad cujus nos substantiam paschalibus remediis transtulisti, per eundem.—Gerb. p. 101.

DE SANCTA MARIA.

Collectio.

I have not met with this Collect elsewhere.

Deus, qui coram matre agnus innocens, mortem nostram subire dignatus es; concede nos, quæsumus, ipsius virginis precibus, resurrectionis tuæ fieri participes; qui vivis.

* 100b.

I have not met with this Secret elsewhere.

* *Secretum.*

Quæsumus, Deus, per hanc hostiam, ut à morte animæ resurgere mereamur, cujus in arâ crucis beatæ Mariæ precibus matris gladius pertransivit animam. Per.

Post communionem.

In the Sarum, this is the Postcommon for the Annuntiation, p.730, with the omission of the words "perque Mariam V. D. G."

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus; per pasionem ejus et crucem perque Mariam virginem Dei genitricem, ad resurrectionis gloriam perducamur. Per eundem.

Sarum, p. 819* with considerable variations.

PRO MALIS COGITATIONIBUS.

[*Collectio.*]

Omnipotens mitissime Deus, respice propitius preces nostras, et libera cor famuli tui N. [a] de malarum temptatione cogitationum, ut Spiritûs Sancti dignum fieri habitaculum mereatur. Per.

[a] The Sarum throughout applies to the offerers; here it has "corda nostra."

Secretum.

The wording of the Sarum differs. "Has tibi, Domine Deus, offerimus oblationes, pro salute nostra; precantes, ut animas nostras Spiritus Sancti gratia illuminare digneris; quatenus a cogitationibus malis tua pietate liberemur. Per."

Has tibi, Domine, offerimus oblationes, pro salute famuli tui, quatinus animam ejus Sancti Spiritûs gratiâ illuminare digneris. Per.

Post communionem.

Per hoc, quæsumus, Domine, sacrificium quod tuæ obtulimus pietati ab omnibus cor famuli tui emunda temptationibus.[b] Per.

[b] The Sarum adds another clause, "ut gratia Sancti Spiritus digni efficiamur," but the prayer is complete without it.

* 101a.

* COMMEMORATIO DE SANCTA MARIA.

[*Collectio.*]

In the Sarum, the Collect for the Annuntiation p. 727.

Deus, qui de beatæ Mariæ virguinis utero Verbum tuum angelo nuntiante carnem suscipere voluisti; prësta supplicibus tuis, ut qui verè eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem.

[*Secretum.*]

Intercessio, quæsumus, Domine, beatæ Mariæ semper virginis munera nostra commendet; nosque ejus veneratio sancta tuæ majestati reddat acceptos. Per eundem.

With a change of the name and the omission of the words "ejus veneratio sancta," this is the Secret for S. Martin's Translation in the Sarum, p. 802.

[*Post communionem.*]

Celesti munere satiati, quæsumus, omnipotens Deus, tuâ nos protectione custodi, et castimoniæ pacem mentibus nostris atque corporibus, intercedente sanctâ Mariâ, propitiatus indulge, ut veniente sponso Filio tuo unigenito, accensis lampadibus, ejus digni præstolemur occursum. Per eundem.

PRO CONCORDIA COHABITANTIUM.

The first two prayers of this Service are the same as those of a Mass "pro pace" in Gerbert p. 276.

Deus largitor pacis, et amator caritatis! da servis tuis veram cum tua voluntate concordiam: ut ab omnibus, quæ nos pulsant, tentationibus liberemur. Per.—Gerb. ubi sup.

[*Collectio.*]

Deus, largitor pacis et amator caritatis, da servis tuis veram cum tuâ voluntate concordiam, ut ab omnibus que nos pulsant temptationibus liberemur. Per Dominum.

[*Secretum.*]

His sacrificiis, quæsumus, Domine, concede placatus, ut qui propriis oramus absolvi delictis, non gravemur externis.

In the Sarum, for the Saturday in the 2nd week of Lent, p. 190.

[*Post communionem.*]

Spiritum nobis, Domine, tuæ caritatis infunde, ut quos uno pane celesti satiâsti, tuâ facias pietate concordes. Per.

This is nearly the Postcommon for Easter-day in the Sarum, p. 362. It occurs often in Roman books. "Spiritum nobis, Domine, tuæ caritatis infunde, ut quos uno cœlesti pane satiasti, tua facias pietate concordes, per.—Gerb. p. 36.

* MISSA PRO VENERATIONE SANCTORUM QUORUM EST ÆCCLESIA.

* 101b.

Gerbert has printed this Missa from his codex San-Gallensis, where it is entitled, "Missa in honore omnium sanctorum," a less correct title than that in the text. (p. 264)

Concede, quæsumus, omnipotens Deus, ut sanctæ Dei genitricis Mariæ, sanctorumque apostolorum, martyrum, confessorum, virginum, atque omnium sanctorum tuorum, quorum in ista continentur ecclesia reliquiæ, patrocinia nos ubique adjuvent; quatenus hic in illorum præsenti suffragio tranquilla pace in tua laude lætemur. Per.

[*Collectio.*]

Concede, quæsumus, omnipotens Deus, ut sancta Dei genetrix virgo Maria sanctique tui apostoli, martires, confessores, virgines, atque omnes sancti quorum [nomina vel] [a] reliquiæ in istâ continentur æcclesia, patrocinio nos ubique adjuvent, quatinus hic in illorum præsenti suffragio trancilla pace in tuâ jugiter laude lætemur. Per eundem [b] Dominum.

[a] The words in brackets are interlined by a different hand.

[b] This word also is due to a corrector.

Secretum.

Munera tuæ missericors Deus, majestati obla✠ta benigno, quæsumus, suscipe intuitu, ut eorum precibus nobis fiant salutaria, quorum sacratissimæ in hac bassilicâ reliquiæ sunt reconditæ. Per Dominum.

Munera tuæ, misericors Deus, majestati oblata benigno, quæsumus, suscipe intuitu: ut eorum nobis precibus fiant salutaria, quorum sacratissimæ in hac basilica reliquiæ conduntur. Per.

Post communionem.

Divina libantes mysteria, quæsumus, Domine, ut eorum nos ubique intercessio protegat, quorum hic sacra gaudemus habere patrocinia. Per.

Divina livantes misteria, quæsumus, Domine, ut eorum nos ubique intercessio protegat quorum hic sacra gaudemus habere patrocinia. Per eundem Dominum nostrum Jesum.

* 102a.

This and the following page seem to be by the original scribe.

I have not met with this prayer elsewhere.

a This word has been added by a corrector.

b The words *tribue nobis* have been added by a corrector.

cf et his præsulibus gubernetur, quorum doctrinis gaudet et meritis.—Sac. Gel. ed. Vezz. p. 139.

* IN COMMEMORATIONE PETRI ET PAULI.

[*Collectio.*]

Deus, qui beatorum apostolorum tuorum [a] Petri et Pauli dignitatem ubique gloriosam tuâ gratiâ perfecisti; tribue nobis [b] quæsumus, ut et doctrinis eorum semper muniamur et meritis. Per.

The nearest resemblance I have found for this, is the following:—

Protege, Domine, populum tuum, et apostolorum tuorum patrocinio confidentem perpetua defensione conserva. Per.—Sac. Greg. ed. Mur. p. 104.

Secretum.

Suscipe, Domine, vota populi tui, et apostolico patrocinio confidentem hujus quam tibi offerimus hostiæ participatione conserva.

Respice, Domine, quæsumus, propitius ad plebem tuam; et quam divinis tribuis proficere sacramentis, ab omnibus absolve peccatis. Per.—Sac. Gel. ed. Vezz. p. 163.

Post communionem.

Protege, Domine, plebem tuam, et quam divinis tribuis participare sacramentis, apostolicâ intercessione ab omnibus absolve peccatis. Per Dominum.

This Service has already been given; see above, p. 30.

DE SANCTO QUI IN LOCO REQUIESCIT.

[*Collectio.*]

c This word has been added by a corrector.

Propitiare, quæsumus, Domine, nobis indignis [c] famulis tuis, per sancti confessoris tui N. qui in presenti requiescit æcclesiâ merita gloriosa; ut ejus piâ intercessione ab omnibus semper protegamur adversis. Per.

Secretum.

Suscipiat clementia tua, Domine, quæsumus, de manibus nostris munus oblatum; et per sancti confessoris tui N. orationes ab omnibus nos mundet peccatis. Per.

Post communionem.

* 102b.

* Divina libantes misteria, Domine, que, pro sancti confessoris tui N. veneratione, tuæ obtulimus majestati; presta, quæsumus, ut per ea veniam mereamur peccatorum et celestis gratiæ donis reficiamur. Per.

COMMEMORATIO DE VIRGINIBUS.

[*Collectio.*]

Intercessio, quæsumus, Domine, beatarum virginum tuarum ab omni nos vitiorum labe purificet et ad gaudia perducat æterna. Per.

I have not met with this Collect elsewhere.

Secretum.

Intende, Domine, munera pro sanctarum virginum tuarum commemoratione proposita; ut sicut per hæc beata misteria illis gloriam contulisti, ita nobis indulgentiam largiaris.[a] Per.

In the Sarum, for Saints Perpetua and Felicitas, p. 720.

[a] The Sarum adds *et gratiam*, but some other versions are without these words, as that in Sac. Leon. p. 144.

Post communionem.

Presta nobis, quæsumus, Domine, sanctarum virginum tuarum intercessione, ut sancto sacramento communiti, celestis præmii gloriam capiamus. Per Dominum.

I have not met with this Postcommon elsewhere.

* MISA PRO TRIBULATIONE ET ANGUSTIA REPELLENDA.

Sarum, p. 797*.

* 103a.

Oratio.

Domine Deus, Pater omnipotens, qui contritorum non despicis gemitum, et merentium non spernis affectum; adesto precibus nostris, quas pietati tuæ pro multis angustis et tribulationibus et diversis doloribus [b] offerimus, implorantes, ut eas clementer suscipias, [c] et bonitatis tuæ singularitate concedas, ut quicquid contra nos diabulicæ [d] atque homanæ moliuntur adversitates, ad nihilum redigas; et consilio tuæ pietatis [e] allidas; quatinus nullis adversitatibus malisque aliis lesi, sed ab omni tribulatione et dolore et angustiâ, secundùm voluntatem tuam salubriter liberati, cum ilaritate * et pacis tranquilitate referamus tibi gratias læti.[f] Per.

I give the prayers from the Sarum because there are considerable variations from the text.

Deus, qui contritorum non despicis gemitum, et mœrentium non spernis affectum; adesto precibus nostris, quas pietati tuæ pro tribulatione nostra offerimus; implorantes, ut nos clementer respicias, et solito pietatis tuæ intuitu tribuas ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates, ad nihilum redigas, et consilio misericordiæ tuæ allidas; quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in ecclesia tua referamus consolati. Per Dominum.

[b] The Sarum is more brief: "pro tribulatione nostra."

[c] The Sarum differs here. The prayer as given in Gerbert more nearly resembles the text; "easque clementer suscipiens."

[d] The reprint of the Sarum adds "fraudes," but several old edd. have not got it.

[e] So the version in Gerbert, p. 274.

* 103b.

[f] The version in Gerbert has "læti."

Secretum.

Domine Deus, qui tribulatos corde sanas, et mestificatos actu lætificas; ad hanc propitius nostræ hostiam humilitatis dignanter adtende; et quia totius mundi voluisti relaxari delicta pro tribulatione nostrá illam clementer assume; crimina quoque et discrimina [g] nostra cuncta absolve; tribulationem adtente miserias; repelle angustias; et presuras amove; ut exuti ab omnibus quæ patimur malis, in tuis semper exultemus dilectati judiciis. Per.

Deus, qui tribulatos corde sanas et mœstificatos actu lætificas; ad hanc propitius hostiam dignanter attende, per quam totius mundi voluisti relaxare delicta, et pro tribulatione nostra eam clementer assume; cunctaque crimina nostra solve; tribulationem nostram adime; miserias pelle; angustias et pressuras amove; ut exuti ab omnibus quæ patimur malis, in tuis semper delectemur exsultare beneficiis. Per Dominum.

[g] The version in Gerbert has this word; "discrimina nostra depelle."

Post communionem.

Dimitte, quæsumus, Domine Deus, peccata nostra, et tribue nobis misericordiam tuam; orisque nostri alloquio exoratus, humilitatem nostram attende, vincula solve, delicta dele, tribulationem inspice, adversitatem repelle, effectumque petitioni nostræ largiens, jugiter et clementer exaudi. Per.

* 104a.

These three words are interlined.

Omnipotens sempiterne Deus, dimitte nobis, Domine Pater, peccata nostra; et tribue nobis misericordiam tuam, orisque nostri alloquio * deprecatus, nostram humilitatem adtende; vincula solve, delicta dele; inimicos averte; demones fuga; angelos invita; mentem serenam accomda; rectas vias para; tribulationem et dolorem inspice; angustiam in latitudinem, tristitiam in lætitiam, converte; consilium sanitatis [in omni re,] tribue; adversitatem formidinem et errorem repelle; omnem caliginem et immunditiam purga; atque omnia crimina corrigge, efectumque petitioni largiens, clementer exaudi. Per Dominum nostrum.

* 104b.

* COMMEMORATIO APOSTOLIS.

[*Collectio.*]

Gerbert gives these three prayers on the Vigil of S. Peter:—

Præsta, quæsumus, omnipotens Deus, ut nullis nos permittas perturbationibus concuti, quos in apostolicæ confessionis petra solidasti, per.

Presta, quæsumus, omnipotens Deus, ut nullis nos permittas perturbationibus concuti, quos in apostolicâ petrâ solidâsti. Per Dominum.

Secretum.

Munus populi tui, Domine, quæsumus, apostolica intercessione sanctifica, nosque a peccatorum nostrorum maculis emunda, per.

Munus populi tui, Domine, quæsumus, apostolicâ intercessione sanctifica, nosque à peccatorum nostrorum maculis emunda. Per Dominum.

Post communionem.

Apostolicis nos, quæsumus, Domine, beatorum Petri et Pauli attolle præsidiis, ut quanto fragiliores sumus, tanto validioribus auxiliis foveamur, per.—p. 143, 144.

Apostolicis nos, quæsumus, Domine, atolle præsidiis, ut quanto fragiliores sumus, tanto validioribus auxiliis faveamur. Per Dominum.

COMMEMORATIO DE SANCTO MARTINO ET PATRICIO ET NICOLAO ET COEMGINO.[a]

[a] Taking this in connection with the dialogue of S. Coemgin at the end of the book, we may conjecture that this Missal was written for a Church where he was specially venerated.

[*Collectio.*]

Lætetur ecclesia tua, Deus, beatorum martyrum tuorum Marcellini et Petri confisa suffragiis, atque eorum precibus gloriosis, et devota permaneat, et secura consistat, per.—Gerb. p. 132.

Lætetur æclisia tua, Deus, beatorum confesorum tuorum Martini, Patricii, Nicolai, Columbæ, Coemgeni confisa suffragiis; atque eorum precibus gloriosis et devota permaneat et secura consistat. Per Dominum

[*Secretum.*] * 106a.

* Suscipe, Domine, munera quæ in beatorum confessorum tuorum Martini, Patrici, Nicolai, quæsumus, commemoratione defferimus, quorum nos confidimus patrocinio liberari.

In the Sarum, for S. John, p. 68.

[*Post communionem.*]

Satiati, Domine, muneribus sacris, beatorum confesorum tuorum Martini, Patrici, Nicolai Coemgeni, quæsumus, semper interventione nos refove, quorum commemoratione gaudeamus. Per Dominum.

I have not met with this Postcommon elsewhere.

COMMEMORATIO DE PLURIMIS CONFESORIBUS.

[*Collectio.*] * 106b.

* Beatorum confesorum tuorum nos, quæsumus, Domine, merita tueantur, et eorum commendet oratio veneranda. Per.

I have not found this Collect elsewhere.

Secretum.

Suscipe, Domine, preces et munera, quæ ut tuo sint digna conspectui sanctorum confesorum tuorum precibus adjuvemur. Per.

In the Sarum, for Saints Processus and Martinianus, p. 798.

Post communionem.

Corporis sacri et pretiosi sanginis repleti libamine, quæsumus, Domine Deus noster, ut quod piâ devotione gerimus, intercedentibus sanctis confesoribus tuis, certâ redemptione capiamus. Per Dominum.

In the Sarum, for S. Gregory, p. 723.

* COMMEMORATIO DE SANCTA MARIA IN NATIVITATE DOMINI AD MISAM. * 105a.

[*Collectio.*]

Deus, qui salutis æternæ beatæ Mariæ virginitate fecundâ homano generi præmia præstitisti, tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum.

Deus, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti! tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, eundem Dominum nostrum.—Gerb. p. 12 for the Sunday after Christmas.

* *Secretum.* * 105b.

Oblatis, Domine, muneribus suppliciter deprecamur, ut qui veram Verbi tui incarnationem fideliter veneramur, veram ejusdem carnis ac sanguinis quam per Spiritum Sanctum virgo mater edidit * substantiam in hoc præsenti mysterio salubriter percipiamus. Per. * 107a.

This and the Postcommon occurred above, p. 82.

Post communionem.

Hæc nos communio, Domine, purget à crimine, et intercedente beatâ Dei genetrice Mariâ celestis remedii faciat esse consortes. Per.

* 107b.

* Deprecemur Deum Patrem omnipotentem et Filium et Spiritum Sanctum per intercessionem sanctæ Mariæ Dei genitricis et novem ordinum celestium virtutum et omnium sanctorum Dei; quatinus misereatur misereatur nostri, et dimitat nobis omnia peccata nostra quecunque cogitatione, locutione, operatione, adversum precepta ipsius peregimus, et ut quot in hac orationis domo vel ubique intra sanctæ æcclesiæ gremium in unâ fide,[a] spe et dilectione, ad communicanda hodie et cotidie sacramenta fidei convenimus consequi mereamur ab eo, qui est, via, veritas, et vita, prosperitatem vitæ præsentis, sanitatem mentis et corporis, et remissionem omnium peccatorum in hoc sæculo, et vitam eternam in futuro.

[a] This ends the page. It followed by that containing the dialogue in Irish, which is in a much better and older hand than these supplementary leaves of the Missal, the scribe of which has continued at the end of it the prayer he had been writing.

Pater noster.
Et ne nos.
Adjutorium nostrum [in nomine Domini.]
Qui [fecit cælum et terram.]
Sit nomen [Domini benedictum.]
Ex [hoc nunc et usque in sæculum.]
* 108b. * Ostende nobis, Domine [salutare tuum.]
Exaudi, [Domine, orationem nostram.]
Oratio.
Deus, refugium nostrum et virtus.

Pro papâ nostro, et pro patriarchis et pontificibus et abatibus, atque cunctis sanctæ matris æcclesiæ ordinibus, nec non pro regibus et principibus et his omnibus qui in sublimitate sunt à Deo constituti, ut populo Dei prosint fide, verbo et opere, et pro omnibus ortodoxis catholicæ et apostolicæ [fi]dei cultoribus atque pro his pro quibus debitores et polliciti sumus in hoc mundo orare, et pro parrochianis nostris quorum decimis[a] et oblationibus et elemoisinis, utcunque sustentamur, quatinus a Deo Salvatore nostro pro his omnibus officiis et beneficiis centuplum accipiant in hoc sæculo, et vitam eternam in futuro.

[a] Note the reference to tithes as already established.

Pater noster.
Et ne nos.
Sacerdotes tui induantur [justitiâ.]
et sancti [tui exsultent.]
Domine, s.
Salvum f[ac] p[opulum tuum.]
Et bene[dic hereditatem tuam.]
Domine exaudi.
Dominus vobiscum.
Et cum [spiritu tuo.]
Oremus.

Omnipotens sempiterne Deus, qui facis mirabilia magna solus, prætente super famulos suos, regem, episcopos, et cuntos catholicæ æcclesiæ præpositos, et etiam super cunctas congregationes illis commisas, Spiritum gratiæ salutaris; et ut in veritate tibi complaceant, perpetuum eis rorem tuæ benedictionis infunde. Per [Dominum] nostrum Jesum Christum.

Omnipotens sempiterne Deus, qui facis mirabilia magna solus; prætende super famulos tuos pontifices et super cunctas congregationes illis commissas Spiritum gratiæ salutaris; et ut in veritate tibi complaceant, perpetuum eis rorem tuæ benedictionis infunde. Per.—Sarum, p. 817*. The addition of the word "regem" in our text, is noticeable as evidencing the close union between Church and State. The phrase "catholicæ ecclesiæ" had probably been added during the period when there were many Arians.

Oremus.
Pro pace et unitate æcclesiæ.
Pro frugibus terræ et aeris serenitatem.
Deus ut det nobis pacem et veram concordiam in hoc sæculo, et vitam æternam in futuro.
Pater.
Et ne.
Fiat.[a]
Oratio.
Deus auctor pacis. Per.

[a] A line here is illegible.

Januarius habet dies xxx. et unum juxta solem, et xxx dies juxta lunam.

This heading is not prefixed to any of the subsequent months.

Octavas Dominicæ nativitatis in hoc die celebratur. Hoc quoque die Circumcissio Domini nostri Jesu Christi secundum legem Moysi. Et in Hibernia sancti confessoris Osini. Et aliorum plurimorum sanctorum martyrum confessorum atque virguinum.

1. Jan. Kal. En[air]
Octaue Domini. C It proceeds to give 7 saints.
Oissein son of Ceallach, of Cluain-mor-Fer-nArda. D. It adds 13 other names.

Natale sancti Macarii abbatis, Manchini quoque et Scothini confessorum in Hibernia insola commemoratur.

2. iiii. non. En[air]
Natale sancti Macharii abbatis. C
Sguithin of Tech-Sguithin, in Sliabh-Mairge, in Leinster. Mainchin, Sage, of Disert-mic-Cuilinn in Laeighis of Leinster. D
Mainchine, Scuithine. A

Romæ, natale sancti Anterois pape et martyris natale celebratur. Fintani quoque et Finnlog in Hibernia celebratur.

3. iii. non. En[air]
Rome; natalis sancti Anteros pape et martiris. C
Finntain, of Dun-Bleisce, in Munster. Finnlugh, of Tamhlacht-Finnlogha in Cianachta-Glinne-Geimhin. D
Fintan, Finnlugh. A

Natale sancti Titi episcopi et apostolorum disciputi apud Affricam in hac die celebratur.

4. ii. non. En[air]
Natalis sancti Titi apostolorum discipuli. Apud Affricam; natalis sanctorum Aquilini, Gemini, Eugentii, Marciani, Quinti, Theodoti, Triponis; preclarissimorum martirum quorum gesta habentur. C. This shows the omission from our text, S. Titus having no special connection with Africa.

Romæ, natale sancti Thelespori papæ et martyris. Item apud Hiberniam, sanctissima virgo Ciar ad Christum conscendit.

5. Non. En[air]
Rome; Natale sancti Thelespori, qui septimus post Petrum ap. pontifex ordinatus . . . illustreque martyrium duxit. C
Ciar, Virgin, of Cill-Cheire, in Muscraighe. D
Ciar. A

Epifania Domini nostri Jesu Christi in hoc die celebratur. Et sanctæ Macræ virginis et martyris natale celebratur.

6. viii. idus
Epiphania Domini. Eodem die; sancte Macre uirginis. Quam cum Riciouarus preses torqueri . . . Deinde . . . orans migrauit ad dominum. C

Jejunium Christi cùm diabolo temptaretur.

7. vii. idus
Beginning of the Lent of Jesus. A
In Sollerius' edition of Usuard, there seems nothing that resembles this entry.
It will be observed that this is 40 days before Feb. 15 when Christ's victory over the devil is commemorated; and that that day is 40 days before March 27 when the Resurrection of Christ is marked, as in many Calendars.

Herapolim Campaniæ, natale sancti confessoris Severini fratris beatissimi Victorini clarissimi viri in miraculis celebratur hodie. Item apud Hiberniam, Ercnat sancta virgo, et Nectan in Britania eodem die migraverunt ad Christum.

8. vi. idus
Neapolim Campanie; sancti confessoris Seuerini fratris beatissimi Uictorini clarissimi uiri in miraculis. C The name of the town is wrongly given in our MS.
Neachtain, of Dun-Geimhin in Cianachta Glinne-Geimhin. Eargnat, virgin, of Dun-da-en in Dal-Araidhe. D
Ercnait, Nechtan from Alba. A

* ib.

9. v. idus

Apud Antiochiam: sancti Iuliani martiris, et Basilissa coniugis eius. Et apud Hiberniam; Felan ad Cristum migrauit; C

Faelan, of Cluain-Maosgna. D

S. Vitalis is not mentioned in either.

Failan, Vitalis. A

Apud Smirnam, sanctorum Vitalis, Revocati et Fortunati. U Greven's edition of Usuard has, 'Ipso die, Felani abbatis et confessoris.'

* Apud Antiochiam sancti Juliani martyris et Bassilissæ conjugis ejus natalicia celebrantur. Vitalis quoque sanctus hoc die, et apud Hiberniam, Fælan ad Christum migraverunt.

10. iv. idus

Apud Tebaidem; natale sancti Pauli primi heremite. C

Diarmaid, Bishop, of Inis-Clothrann. D

Diarmait. A

Apud Tebaide*m*, natale sancti Pauli primi heremitæ hodie celebratur. Et apud Hiberniam beatissimus Diarmait et confessor Christi ad Dominum perrexit.

11 iii idus

Return from Egypt. A

Relatio pueri ex Egipto. C on Jan. 7

Reversio pueri Christi de Ægypto in hac die commemoratur.

12 ii idus

Apud Achaiam; natale sancti Saturi martiris ciuis Arabie. C

Laidhgenn, son of Baeth, of Cluain-ferta-Molua. D

Laidcend. A

Apud Achaiam, natale sancti Saturi martyris civis Arabiæ hodie celebratur. Et apud Hiberniam sanctus confessor Ladcend ad astra conscendit.

13 Idus En[air]

Rome uia Lauicana; corone militum quadraginta sub Gallieno imperatore. C

S. Sulpitius is not mentioned here in either of the Martyrologies.

Ado has a S. Sulpitius on 15 Jan. Usuard on 17 Jan. where see Bollandus.

Romæ via Lavicana, xl. milites sub Galliano imperatore martiryo coronati sunt. Sanctus quoque Sulpicius confessor, qui vitam sancti Martini Toronensis episcopi eloquentissimo sermone dictavit hodie migravit ad Christum.

14 xviiii kal. Feb.

Apud Nolam Campanie; beati Felicis presbyteri et confessoris. C

Passion of Lucerus diac.; the doctor of Nola; Felic. A Glucerus or Lucerus may be meant for the following which Sollerius gives from some of his copies of Usuard; 'natale sancti Cleri diaconi de antiquis, qui post multa tormenta in mare præcipitatus est.'

Apud Nolam Campaniæ urbem, beati Felicis prespeteri natale celebratur. Eodem die Glucerus diaconus martyrii tormentis beatam vitam finivit.

15 xviii kal. Feb.

Abacuc et Michee prophetarum. Eodem die; natalis sancti Mauri abbatis, disciipuli sancti Benedicti abbatis. C

Ite, Virgin, of Cluain-creadhail. D

Ite. A

Ambacuc et Michiæ profetarum hodie natale commemoratur. Eodem die quoque natale sancti Mauri abbatis discipuli beati Benedicti et eximi patris monachorum * Europæ celebratur. In hac quoque die sancta virgo Ita apud Hiberniam migravit ad Christum.

* 2a.

16 xvii kal. Feb.

Rome uia Salaria in cimiterio Priscille; natalis sancti Marcelli pape et martiris. Eodem die; natalis sancti Fursei confessoris atque abbatis. C

Fursa, Abbot. He was of the Conaille-Muirtheimhne. D He is mentioned in the Felire also, and in most copies of Usuard.

Romæ via Salaria in cymitherio Priscillæ, natale sancti Marcelli papæ et martyris. Et apud Hiberniam natale sancti Fursei Scotigenæ confessoris atque abbatis celebratur.

17 e xvi

In Egipto apud Thebaidem; beati Antonij monachi. C

In Ægypto apud Thebaide*m* hodie beati Antonii monachi natale celebratur.

Cathedra sancti Petri apostoli, qua primum Romæ sedit. Eodem quoque die natale sanctæ Priscæ virginis et martyris. Annuntiatio quoque assumptionis beatissimæ Dei genetricis Mariæ semper virginis fidelibus Romanis.

18. f xv kal. Feb.

Cathedra sancti Petri apostoli; qua primum Rome sedit. Eodem die; natalis sancte Prisce uirginis et martiris. C

Magnifying of Peter; Death of Mother of Jesus. A Sollerius tells us that almost all copies of S. Jerome's martyrology have 'depositio sanctissimæ Dei genitricis semperque virginis Mariæ.'

This is the Gallican position of the festival of the Assumption.

In Smirna, natale sancti Germanici martyris celebratur hoc die. Item eodem die Romæ sanctorum martyrum Marii et Marthæ uxoris suæ cum filiis duobus, Audifax et A*m*bacuc, qui simul martiryo coronati sunt.

19. g xiiii kal. Feb.

In Smirna; natalis sancti Germanici martiris. Item eodem die, Rome; sanctorum martirum Marij et Marthe, cum filijs suis Audifax et Abacuc nobilium depresidia. [*lege* de Persida] C The most genuine copies of Usuard have these four saints on the following day.

Romæ, Fabiani episcopi natale celebratur. Et eodem die natale sancti Sebastiani martyris Medolanensis. Et apud Hiberniam, natale sanctorum confessorum, Molaca Oenu Fechin celebratur.

20. a xiii kal. Feb.

Rome; Fabiani episcopi. Eodem die; natalis sancti Sebastiani de Mediolano . . . Tunc iussit eum Dioclicianus . . fustigari donec deficeret. C

Loichein, son of Dubh Dlighidh, i. e. Molaga of Tulach-min-Molaga . . . Ænghus, Bishop. Sed videtur Ænus vocari a Mart. Taml. . . Feichin, Abbot of Fobhar. D

A has only two of these names, Molaca, Moeca, Sapaist, Oenu.'

Romæ, natale sanctæ Agnetis martyris hodie celebratur. Et apud Hiberniam quoque natale sanctarum virginum, Fanche et Feinmi commemoratur.

21. b xii kal.

Rome; natalis sancte Agnetis. C

Fainche and Eghlionna, two virgins, and they are both in Cluain-Caoi, in Eoghanacht of Cashel. D

I have not found the name of Feinmi elsewhere, but perhaps she is to be recognized in the second name given in the Felire; 'Fuinche, Feidm, Agna.'

* In Hispania, natale sancti Vincentii diaconi et martyris celebratur. Apud Hiberniam quoque sanctæ virgines id est filiæ Co*m*gaill, et sanctus confessor Colman hodie ad Christum migraverunt.

22. c xi kal. Feb.

* 2b.

In Hispaniis; sancti Uicentii diaconi. Qui . . martyrio meruit coronari. C

Colma, Bogha, Laisri, three sisters, and three virgins of the sept of Comhgall, son of Fianghalach; and they were disciples of Comhgall of Beannchair . . . Colman, i. e. Mocholmog of Lis-moir. D

death of Comgall's daughters; Colman. A

Romæ, natale sanctæ Emerentianæ virginis et martyris Christi.

23. d x kal. Fe.

Rome; natalis sancte Emerentiane uirginis Christi et martiris. C

Apud Effessum, natale sancti Timothei apostoli. Et apud Antiochiam sancti Babilli episcopi cum tribus discipulis suis. In Hibernia, natale sancti Manchani concu*m*es viri sapientissimi.

24. ix Kal. Fe.

Apud Ephesum; natale sancti Timothei apostoli. Apud Antiochiam; sancti Babili episcopi. C There is no mention of his 3 disciples. But Usuard names them; 'apud Antiochiam, natalis s. Babilæ episcopi . . . referuntur etiam passi cum eo tres parvuli, id est Urbanus, Prilidanus et Epolonus.' The Felire has 'Babaill with his three weaklings.'

Manchan, of Liath . . . A very old vellum book states that he in habits and life was like unto Hieronimus, who was very learned. D

It mentions two others of this name. The word following in our text seems meant to distinguish him from them.

I have no idea what is the force of the word I have conjecturally printed concu*m*es. In the MS it begins with a reversed *c*, the well-known contraction for 'con'; this is followed by *ces*, the *c* having a dash over it, which denotes a syllable omitted, but it is uncertain what letters it stands for. Other mentions of S. Manchan do not seem to enable us to find out anything with regard to it.

25. e viii kal.
Conuersio sancti Pauli. Eodem die; sancti Ananie apud Damascum, qui beatum Paulum baptizauit. C

Conversio sancti Pauli ad fidem. Eodem die quoque natale sancti Annaniæ apud Damascum celebratur.

26. f vii kal.
Natalis sancti Policarpi martiris. Qui beati Johannis apostoli discipulus,.. C

Natale sancti Policarpi discipuli Johannis apostoli.

27. g vi kal. Feb.
Natale sancti Johannis episcopi Constantinopolitani qui Crisostomus appellatur. C
The nearest name to Murgeilt in the Donegal martyrology is Muirghein.

Constantinapolim, natale sancti Johannis hoc die celebratur. qui Crisostomus appellatur, Et apud Hiberniam, sancta virgo• Murgeilt hodie celebratur.

28. a v kal.
Natale sancte Agnetis secundo a natiuitate. C

Natale sanctæ Agnæ secundo a nativitate.

29. b iv kal.
The Christ Church Calendar does not give these saints.
The Felire shows that they were four in number; 'Ipolitus, Paulus, Gillas, Constantinus, bishops.' But Greven's ed. of Usuard supplies an additional correction of the third name; 'item sanctorum Pauli, Victoris, Hippolyti, Honorati, Petrosie. In Britannia, Gildæ abbatis. Constantini (Sollerius corrects to 'Constantii, ni fallor, Perusini;' but our text agrees with Greven's book) episcopi et martyris.'

Natale, sanctorum episcoporum Hipoliti Pauligillæ Constantini commemoratur.

30. c iii kal. Feb.
Jerosolimis; Mathie episcopi. C
Enan son of Gemman. D The Felire also gives Enan's name.

Hierusolimis, Mathiæ episcopi. Et apud Hiberniam, sanctus Enan confessor migravit ad Christum.

31. d ii kal. Feb.
Eodem die; sancti Edani episcopi. C. see Dr Todd's Preface, p. xlvii, note v. Aedh is mentioned in two martyrologies cited by Sollerius.
Aedh, Moelanfaid, Barrfinn. A
Maelanfaidh, Abbot, of Dairinis at Lis-mor-Mochuda. D I find no mention of the virgin Brig. The word 'fertur' indicates that her name did not then occur in all the Calendars.

In Hiberniam, natale sancti Ædæ [a] episcopi, et sancti Mælanfaid commemoratur. Sancta quoque virgo Brig etiam in Hiberniam hodie migrasse fertur ad Christum.

[a] This word is written with the diphthongs.
Mr Whitley Stokes informs me that the Irish annotator on the Felire says that S. Brig was of Cell Brige beside Lismore and Kildare, and was the daughter of Cairpre Ua Ciardai.

1. Feb. e Kal. Feb.
Apud Antiochiam; passio sancti Ignatii episcopi. Item apud Hiberniam; dormitio beate uirginis Brigide ueneranter hoc die commemorata. C
Brighit, Virgin, abbess of Cilldara. D * 3a.

Apud Antiochiam, passio sancti Ignatii * episcopi. Item apud Hiberniam dormitatio beatissimæ virginis Brigitæ veneranter hodie commemoratur.

2. f iiii n. Fe.
Purificatio sancte Marie. C
Findeach Duirnd, Bishop, of Cill Finnche. D Dr Reeves assures me that the epithet *virgo* in the text and even the feminine adjective *sancta*, is not inconsistent with S. Findech having been a bishop.

Purificatio sanctæ Mariæ semper virginis. Et apud Hiberniam, sancta virgo Findech hoc die in Christo quievit.

3. g iii n. Fe.
Eodem die; natale sancti Blasii, episcopi et martiris. Uienna; sancti Euentii episcopi gloriosi. C Other lists quoted by Sollerius, give these saints in the reverse order, and so enable us to supply the omission of our scribe, as follows; 'apud Viennam natale [Eventii episcopi gloriosi: apud Sebastem civitatem natale] Blasii [episcopi et] martyris.'

Apud Viennam, natale Blassi martyris sancti. Et eodem die apud Castrinam urbem, natale Valdburgæ sanctæ virginis.

S. Waldburga is not in that list, but we have "ipso die; sancte Wereburge uirginis." who in the prefixed Calendar is called Warburge.
Several lists quoted by Sollerius have 'sanctæ Waltrudis virginis;' one; 'in monte Castriloco, sanctæ Waldetrudis viduæ.'

Et apud Hiberniam, sancta virgo Cuanna ad Christum migravit.

4. a ii n. Feb.
Cuanna, Abbot, of Lis-mor. D
Cuana. A

Apud Siciliam civitatem Catanensium, pasio sanctæ Agathæ virginis sub Decio imperatore.

5. b N. Feb.
Apud Siciliam ciuitatem Catanensium; passio sancte Agathe uirginis, sub Decio imperatore. C

Natale sanctæ Luciæ virginis. Et apud Hiberniam, Mel sanctus episcopus et confessor eodem die perrexit ad Christum.

6 c viii id.
Perhaps the name of Lucy is a mistake for Dorothy, which occurs in the Christ Church book on this day, as in Usuard. But the Felire has her name like our text; 'Bishop Moel, Lucia.'
Ipso die; episcopus Mel. C
'Mel, Bishop, of Ard-achadh in Tethbha. D

Apud Hiberniam sancti confessores Mellan et Lomman ad Christum migraverunt.

7 d vii id.
Meallan, Mac-Ui-Cuinn ... Lomman, of Loch hUair. D
Mellan of the Island Mac Ui Chuinn, Loman. A

In Hibernia insola natale sanctorum confessorum, Onchu et Fiachra ad Christum perrexerunt.

8 e vi id.
Onchu, Mac in Eccis.. Fiachra Abbot. D
Hua An the poet, Fiachra. A

Apud Alaxandriam sanctæ Appolloniæ virginis et martyris. Item apud Hiberniam Mochuaroc vir sanctus et sapientissimus ad Christum perrexit.

9 f v id.
Apud Alexandriam; sancte Apollonie uirginis. in ignem sponte prosiluit. C
Cuaran the wise. D The editor adds, The later hand has added in the margin, "he is called Mochuarocc in the Felire of Angus."

Romæ via Lavicana natale x. militum, Eodem die sanctæ Scolasticæ virginis natale celebratur, Et apud Hiberniam sanctus confessor Cronan ad Christum migravit.

10 g iiii id.
Item Rome; via Lauicana; militum decem. Eodem die; sancte Scolastice uirginis. C
Cronan, of Glais-mor in Deisi-Mumhan, and of Lismor. D
A gives the same name.

Apud Hiberniam sanctus episcopus Etchen et confessor, et sancta virgo Gopnat hoc die ad Christum perrexerunt.

11 a iii id.
Eodem die; episcopi Etchani. C
Etchen, Bishop, of Cluain-foda in Fir-Bile ... Gobnat, Virgin. D
Mo-Gobnait; Bishop Etchen. A

In Hispania, civitate Barcinone natale sancte Eulaliæ virginis et martyris.* Sanctus quoque Simplex episcopus, et Damianus cum multitudine martyrum hoc die coronati sunt.

12 b ii id.
* 3b.
In Hispaniis ciuitate Barcinone; natalis sancte Eulalie uirginis et martiris. C
As S. Simplex and S. Damian are not mentioned in this list, it is natural to suppose that they are Irish; and accordingly they are thus given by the Felire; 'Bishop Simplex; Daman;' and with many details are claimed as Irish by the Donegal Martyrology:—
Simplex, Bishop, i. e. Modiuid of Cill-Modiuid, in Sodhan ... Daman, of Tigh Damain in Ui-Criomhthannain. He was of the Leinstermen. D This would imply that there is some mistake in our text, where they are spoken of as martyrs; were it not that they are both given on this day in many Continental Martyrologies, the first as an Alexandrian, the second as an African, martyr.

Natale sancti Agabi profete in novo testamento. Item apud Hiberniam, sanctus Modomnoc confessor eodem die migravit ad Christum.

13 c Idus Feb.
Natalis Agabi prophete in nouo testamento. C
Modhomhnog, of Tioprat Fachtna. D Modomnoc. A

14 d xvi kal. Mar.

Rome; natalis sancti Ualentini presbiteri. C The names of a number of martyrs follow, but S. Marcellus is not among them. He occurs, however, in the Felire; 'Marcellus; 80 meek martyrs.'

Romæ, natale sancti Valentini prespeteri. Marcellus quoque cum sanctorum martyrum multitudine hoc die migravit ad Christum.

15 e xv kal.

C does not notice Christ's victory over Satan; see above on 7 Jan. But the Felire gives it thus:—

Chaunt the celebration of the Lord's day;
On the morning after the night;
The crucifixion of a valiant host;
The victory of the Son of God over His enemies.

Berach, Abbot, of Cluain Coirpthe in Connachta. D

Victoria Christi de diabulo post ternas temptationes ab eodem Christo superatas celebratur. Eodem die apud Hiberniam, sancti confessoris Beraig.

16 f xiiii kal.

Cumis; sancte Juliane uirginis .. que .. martirium consummavit. C

Cumis sanctæ Julianæ virginis et martyris.

17 g xiii kal.

Cormac, Bishop, of Ath Truim in Laeghaire . . . Fionntain, son of Gaibhreine, abbot. D
Cormac; Finntan. A

Apud Hiberniam, sanctorum confessorum, Cormac et Fintan ad Christum perrexerunt.

Sancti confessoris Fintani. C

18 a xii kal.

Hierosolimis; beati Symeonis episcopi et martiris. C
Molioba, of Enach Elti in Ui-Eachadh-Uladh. . . Colman. D
Colman; Moliba. A

In Hierusolimis, beati Semeonis martyris. Et apud Hiberniam sancti confessores Molipa et Colman hoc die ad Christum perrexerunt.

19 b xi kal.

Baoithin, Bishop, son of Cuana. D
Boethine. A
Sancti confessoris Baithini. C

Apud Hiberniam sanctus confessor Baithin perrexit ad Christum.

20 c x kal.

Apud Tyrum, que est urbs maxima Fenicis; beatorum martirum quorum numerum dei sola scientia colligit. C It has no mention of S. Gaius.
Gaius Bishop, and 30 others. A
Several lists cited by Sollerius, mention S. Gaius, Bishop, as having been martyred at Rome along with Victor and Pantamia.

Apud Tyrum quæ est urbs maxima Fenicis beatorum martyrum natale celebratur, quorum numerus Dei sola scientia collegit. Gaius quoque venerabilis episcopus hoc die cum sua turba martiryo coronatus est.

21 d ix kal.

Fiontain Corach, Bishop, of Cluain-ferta-Brenainn. D Fintan Corach. A

Apud Hiberniam, sancti Fintain hoc die natale celebratur.

Sancti confessoris Fintani. C

22 e viii kal.

Apud Antiochiam; cathedra sancti Petri. C

Apud Antiochiam, cathedra sancti Petri.

23 f vii kal.

Apud Smirmum; natalis sancti Sereni monachi. C
According to Sollerius the true orthography is; 'apud Syrmium, beati Sineri monachi et martyris.'
C does not mention S. Mathias on this day; nor do any of the lists cited by Sollerius. * 4a

Apud Smirnam natale sancti Seremi monachi. * A quibusdam quoque Mathias apostolus gloriosum martyrium pro Christo consummasse fertur.

The Felire has Madianus, which Mr W. Stokes informs me is meant for S. Matthias.

24 g vi kal. Mar.

Natalis sancti Mathie apostoli. C
Cuimmein Fionn, son of Ernan, son of Fiachna, abbot of Ia-Choluim Chille. D
Cumine of Hi. A

Natale sancti Mathiæ apostoli. Et apud Hiberniam *Cum*main Iensis monasterii clarus abbas ad Christum perrexit.

25 a v kal. Mar.

There is nothing in C which corresponds to these entries.
Invention of head of Paul the apostle. A Several lists quoted by Sollerius mention this also, and place it at Rome, but there is no allusion to S. Teolis.

Natale sancti Teolis. Et sancti Pauli apostoli capitis inventio commemoratur.

Mr W. Stokes tells me that the Felire has also the name of S. Teolis.

In civitate Pergen Pampilie, natale sancti Nestoris episcopi.

26 b iiii kal. Mar.
In ciuitate Pergen Pamphilie; natalis sancti Nestoris episcopi. C

Natale sancti confessoris Comgan in Hibernia insola ad Christum migravit.

27 c iii kal. Mar.
Comgan. A
D contains the following names:—
Comman, Mac Ua Theimhne.
Comdhan, of Glenn-Uissen, son of Diarmaid.

In territorio Lugdunensi natale Romani abbátis. Et apud Hiberniam abbas sanctus Sillan ad Christum perrexit.

28 d ii kal. Mar.
In territorio Lugdunensi, locis Uirensibus; natalis Romani abbatis. Eodem die; confessoris Sillani. C
Sillan of Bennchor. A
Siollan, Master, Abbot of Bennchair-Uladh. D

Sanctus David archepiscopus Brittaniæ insolæ perrexit ad Christum. Et apud Hiberniam sancti episcopi et confessores Senan et Moynenn ad astra perrexerunt.

1 March e Kal. Martii
Eodem die; sancti Dauid. C
S. David is mentioned in several of the additions to Usuard printed by Sollerius.
Senan, Moinend, David of Cillmuine. A
Senan, of Inis-Cathaigh ... Maoineann, Bishop, of Cluain-ferta-Brenainn. D

Apud Hiberniam sanctus abbas Fergna monasterii Hiensis ad Christum perrexit.

2 f vi n. Mar.
Fergna Britt, son of Failbhe, Bishop; and he was also abbot of Ia Coluim Cille. D Fergna of Ia. A

In Hibernia insola natale sanctorum confessorum Moacro et Cele natalicia celebrantur.

3 g v n. Mar.
Mohsaccra, Abbot, of Cluain-eidhneach in Laoighis... Cele-Christ, Bishop, of Cill-Cele-Christ in Ui-Dunchada. D
Celecrist, Momacru son of Senan. A

Natale, sancti Lucii papæ et martyris. Romæ via Appiæ natale sanctorum martyrum noncentorum.

4 a iiii n. Mar.
Natalis sancti Lucii pape et martiris... Item Rome, uia Appia; sanctorum martirum nongentorum qui sunt positi in cimiterio ad sanctam Ceciliam. C

Apud Antiochiam passio sancti Foccæ martyris. Et apud Hiberniam sancti confessores Ciaran et Cartach ad Christum cui devote servierint migraverunt.

5 b iii n. Mar.
Apud Antiochiam; passio sancti Foce martiris. C
Ciaran, of Saighir, Bishop and confessor... Carthach, Bishop, alumnus of Ciaran of Saighir. D
Carthach, Ciaran of Saighir. A

Nicomediæ natale sancti Victoris et Victorini martyrum.

6 c ii n. Mar.
In Nicomedia; natalis sancti Uictoris et Uictorini, qui... ibidem uite sue cursum impleuerunt. C

In Mauritania civitate Tiburtinorum, passio sanctarum martyrum Perpetuæ et Felicitatis.

7 d Non. Mar.
In Mauritania ciuitate Tiburtinorum; passio sanctarum martirum Perpetue et Felicitatis. C

Apud Hiberniam sancti confessores, Senan Æd et Conna in hoc * die ad Christum perrexerunt,

8 e viii id. Mar.
Senan, Bishop, of Inis-Cathaigh. D Æd (which in our MS is written with the diphthong) may be the same as "Beoaedh, Bishop, of Ardcarna, in Connachta" D or there may be an omission in our MS and it may be meant for, "Molaisse son of Aedh." The third name is probably "Conan, of Eas-Ruaidh." D
Senan, Conaldil, Beoaedh. A

* 4b.

Pasio xl. militum ut quidam ferunt quibus in tenebroso loco positis sol ob signum supernæ claritatis et consolationis emicuit.

9 f vii id. Mar.
This entry is not from C, as may be seen from the words "ut quidam ferunt."
The Felire has it on this day; "Forty Champions," as also many copies of Usuard. But the more genuine ones give it two days later.

10 g vi id. Mar. Natale sanctorum martirum, Alaxandri et Gaii de Umenia. Hoc quoque die ut fertur Constantinus imperator sub quo sancta crux Christi Helena beata matre ejus procurante inventa est in Hierusalem e corpore migravit ad Christum.

Natalis sanctorum martirum Alexandri et Gade Eumenia. C

Our text has the more correct reading here, as may be seen from an entry in one of the lists printed by Sollerius; "Apamiæ, Alexandri et Caii de Eumenia;" while another has "natale sanctorum Alexandri et Gai de Umenia."

The death of S. Constantine "ut fertur" is from some other source.

Constantin. A

11 a v id. Mar. Apud Sephaste*m* Armeniæ urbem natale xl. militum tempore Lucinii regis. Item apud Hiberniam sancti confessores, Libren, Senan, Constantin, et Oengus, ad Christum migraverunt.

Apud Sebastem Armenie minoris; quadraginta militum tempore Lucinii regis. C

Libren, of Cluain-foda. Constaintin, royal-monk at Rathain. Aenghus Ua hEblen, Bishop. It is he that composed the Feilire. D Senan is called Moshenoc, of Beitheach in D where a more recent hand has added "Senan is his name in Aongus," i. e. in the Felire of Aongus.

Oengus, Libren, Senan, Constantine of Raithin. A

12 b iiii id. Mar. Rome, natale beati G*ri*gorii papæ doctoris et apostoli Anglorum.[a]

Rome; beatorum pontificum Gregorii doctoris et apostoli Anglorum... et Innocentij, C

[a] The *n* in this word has a little mark over it.

13 c iii id. Apud Hiberniam natale sanctorum confessorum Mochoemoc et Cuangus in hoc die celebratur.

Mochaemhog of Liath-mor, Abbot... Cuanghas, Macdall. D

Mocoemoc, Cuangus of Liathmor. A

14 ii id. Mar. Romæ, natale sanctorum martyrum xl. et octo.

Rome; martirum quadraginta octo, qui baptizati sunt a b. Petro. C

15 Id. Mar. Lucas sanctus evangeliza a quibusdam in hoc die ad Christum migrasse fertur. Item apud Hiberniam sancti fili Nessan ad Christum eodem die perrexerunt.

The mention of S. Luke "a quibusdam fertur" again indicates a different source from C

Lucas, Sons of Nessan. A

Eodem die; sanctorum filiorum Nessani. C

The three sons of Nesan, of Inis Faithlenn, i. e. Muinissa, Nesslugh, and Duichoill [read Diuchoill] Derg. D

16 xvii kal. Ap. Romæ, natale sancti Ciriaci martyris. Et apud Hiberniam sancti confessores Abban et leprosus Finan, ad astra hoc die perrexerunt.

Rome; natalis sancti Cyriaci. C

Abban, Mac Ua Corbmaic... Fionan, the Leper, of Sord. D

Abban, Finan. A

17 xvi kal. Ap. Apud Hiberniam Occiani insolam, natale sancti Patricii archepiscopi Scottorum.

Apud Hyberniam occiani insulam; natalis sancti Patricii archiepiscopi Scotorum. C

Patrick noble apostle of the island of Erinn. D

Patrick. A

18 xv kal. Natale sancti Alaxandri episcopi et martiris.

Natalis Alexandri episcopi qui... martyrio coronatus est. C

19 xiv kal. Apud Hiberniam sancti confessores Lachtin et Auxaile discipulus et frater et coepiscopus sancti Patricii episcopi Scottorum apostoli eodem die ad Christum perrexerunt.

Eodem die; Auxilli et Lactani. C

Lachtain, of Achadh-ur in Osraighe. D

In the "Table of the Martyrology" of Donegal, there is the following entry in brackets; "Auxilius, bishop, co-apostle, and companion of Patrick; he is in O'Gorman, but not mentioned by Usuardus. 16 Sept."

20 xiii kal. Aprilis

* In Britania, natale sancti Gub*erti*. Item sanctus Policronus episcopus cum sancta martyrum turma eodem die perrexit ad astra.

* 5a

In Britannis; sancti Cuthberti. C
Policronus. A

S. Policronus seems to be given in C exactly a month earlier; "In Perside; natalis beati Polocronii, Babilonie et Thesifontis episcopi. Qui presenti Decio persecutore, os lapidibus cesus, manibus extensis, oculos ad celum eleuans, emisit spiritum. Scriptum in passione sancti Laurentii."

21 d xii kal.

Apud Casinum castr*um* natale sancti Benedicti eximi abbatis, cujus vitam virtutibus et miraculis gloriosam in dialagorum libris beatus papæ G*ri*gorius scripsit. Item apud Hiberniam, sanctus confessor Enna hoc die migravit ad Christum.

Apud Cassinum castrum; sancti Benedicti abbatis. Cuius uitam uirtutibus et miraculis gloriosam in dialogorum libris beatus papa scribit Gregorius. C

Enda, abbot, of Ara. D
Enda of Airne (i. e. of Aran). A

22 e xi kal.

Apud Hiberniam sanctus confessor Falbe abbas Hiensis monasterii ad astra perrexerunt hoc die.

Failbhe, son of Piopan, Abbot of Ia, successor of Colum Cille. D
Failbhe of Ia. A

23 f x kal.

Apud Hiberniam sanctus confessor Momedoc, et filia sancta virgo Feradig hoc die ad Christum migravit.

The daughter of Feradig was named Ciannait.

Momhaedog ... The daughter of Feradhach. D
Daughter of Feradach; Momoedoc of Alba. A

24 g ix kal. Ap.

Romæ, sancti Pigmeni prespeteri natale celebratur. Item apud Hiberniam sancta virgo Scire, et sancti confessores Mochta et Ca*mm*in eodem die comitati sancti ad Christum. Hoc quoque die, sanctus confessor et prespeter Do*m*angart, nobili atavorum germine regum natus est. Item eodem die octabas sancti P*at*ricii archepiscopi. Item eodem die natale sanctorum confessorum Esco [a] Me*ic* Cairthinn et Mældoid.

[a] for 'epscoip,' that is, bishop. Bishop Mac Carthenn is the patron of Clogher, but his day in Irish calendars is Aug. 15

Rome; sancti Pingmeni presbiteri. C
Scire, Mochta. A
Sgire, Virgin, of Cill-Sgire in Meath. D
Mochta Lughmagh. Cumman matris ejus nomen. T He is not in D.
Caimin, of Inis-cealtra ... Domhanghort, son of Eochaidh, Bishop ... he was of the race of Fiatach Finn, monarch of Erinn, who is of the seed of Heremon. D
There is no mention of the octave of S. Patrick in any of the three Irish Kalendars.
Esp. mac Cairtind. T
I cannot identify S. Mældoid (whose name is written with the diphthong æ) in the absence of any description. D contains a S. Maoldeid, of Lismore, on May 21; and two of the name of Maoldoid, on May 13 and June 29 respectively.

25 a viii kal. Ap.

Apud civitatem Galilææ Nazareth, annuntiatio dominica per angelum Gabriel ad Mariam virginem; quando dixit ei angelus; ecce concipies et paries filium et vocabis nomen ejus Jesum. Eodem quoque die Dominus noster Jesus Christus sub Tiberio Cesare, et Pontio Pilato preside, Anna et Caipha sacerdotibus * pro salute mundi crucifixus est.

Apud ciuitatem Galilee Nazareth; annuntiatio dominica. C
Crucifixion and Conception of Jesus. A
Hierosolyma, D. n. J. C. crucifixus est. Et Annuntiatio s. Mariæ per angelum. H

* 5b

26 b vii kal. Ap.

Apud Hiberniam sancti confessores Mochelloc et Sinchell in hoc die ad Christum perrexerunt.

D has "Sincheall, Abbot, of Cill-achaidh-dromfota, i. e. the old Sincheall." and then in the more recent hand, there is added, "Da-Sincheall and Mocheallog, who died in Letavia.—Felire Aonghuis."
Mocholloc; two Sinchells. A

27 c vi kal.

Resurrection of Jesus. A
Hierosolyma, Resurrectio D. n. J. Christi. H
Several copies of Usuard are cited by Sollerius as having the same entry.

Christi gloriosissima resurrectio.

28 d v kal.

This entry is not in C nor does Sollerius mention any copy which gives it.
Maria Magdalena. A

Natale sanctæ Mariæ Magdalena, quæ et Maria soror Marthæ et Lazari erat, ut Johannes evangeliza testatur.

29 e iiii kal.

Baithe's daughter A
Eithne and Sodhealbh, two daughters of Bait, by the side of Sord Coluim Cille. D

Apud Hiberniam sanctæ virgines filiæ Baite ad Christum perrexerunt.

30 f iii kal.

Mochua of Balla, Colman, Tola. A
Mochua, abbot, of Balla. Tola, Bishop, of Disert Tola. Colman, of Linn-Uachaille. Colman, son of Ronan. D

In Hibernia, sancti confessores Mochua Colman ac Tola ad Christum perrexerunt.

31 g ii kal.

Rome; sancte Balbine uirginis, filie Quirini martiris. C
Anissus. A
In Africa, sanctorum Diodoli et Anesi. U

Romæ, sanctæ Balbinæ virginis filiæ Cyrini martyris natale celebratur. Eodem quoque die Annisius martyr cum turba magna martyrum ad Christum migravit.

1 [April] a Kal. Aprilis

Rome; beatissime Theodosie sororis illustrissimi martiris Heremetis. C
The word 'fertur' shows that S. Ambrose is from another list, and (as in several other similar cases) his name occurs in the Felire of Aenghus. Neither S. Jerome nor Usuard mention him on this day. C gives him on the 4th, but with quite a different notice.

Romæ, beatæ Teothosiæ sororis illustris martyris Hermetis natale celebratur. Eodem quoque die ut a quibusdam fertur sanctus Ambrosius confessor et Medolanensis episcopus, magnæ sanctitatis et eloquentiæ atque doctrinæ illustris vir conscendisse ad Christum, cujus pulcerrimos et utilissimos ymnos Romana æcclesia frequentat.

2 b iiii n. Ap.

Natalis sancti Nicetij Lugdunensis episcopi; cujus uita miraculis claruit, et preciosa mors nichilhominis commendatur. C

Natale sancti Nicetii Lugdunensis episcopi, cujus vita miraculis claruit.

3 iii n.

Thessalonice; natalis sanctarum uirginum; Agapes et Chionie, sub Diocliciano. C

Tesalonicæ natale sanctarum virginum * Agappæ et Chioniæ sub Diocletiano persecutore.

* 6a

4 d ii n.

Tighernach, Bishop, of Cluain Eois. AD

Apud Hiberniam sanctus confessor et episcopus Tigernach migravit ad Christum.

5 e N. Ap.

Apud Cesaream Licie; sancti Amphiliani. C
Beccan. A
Becan, son of Cula, at Imlech-Fiaich in Fera-Cul Breagh. D

Apud Cessariam Liciæ, natale sancti Ampliani celebratur. Et apud Hiberniam sanctus confessor Becan ad Christum hoc die migravit.

6 f viii id.

Syxti pape et martiris. C
Herenius the Bishop. A
Herenius and his companions seem to be mentioned in Greven's ed. of Usuard; "Item, sanctorum Herennei, Romani, Donati, Clusii, Quiriaci. Hyrenei episcopi Smyrnensis."

Xixti papæ et martyris natale celebratur. Sanctus quoque Herenius cum magna turba martyrum hoc die migravit ad Christum.

7 g vii id.

Finan Cam. A
Fionan Cam, of Ceann-Eitigh, and of Sliabh Bladhma. D

Apud Hiberniam sanctus confessor Finan ad Christum migravit.

In Hiberniam sanctus confessor Cennfælad[a] ad Christum migravit.

8 a vi id.
Cennfaeladh of Benchar. A
Cennfaeladh, abbot, of Bennchair D

[a] This word is written with the diphthong.

Apud Sirmium natale septem virginum quæ simul martiryo coronatæ sunt. Eodem quoque sanctus *Qua*dratus obiit.

We see from Usuard that it is our text which is correct as to the locality. Neither S. Jerome nor any ed. of Usuard mention S. Quadratus.

9 b v id.
Apud Syrinium; natalis septem uirginum que in unum meruerunt coronari. C
The victory of seven unblemished virgins in every house ought to be recited; whose blood has not vanished in the festival of the beautiful Quadratus. A

Natale Ezechelis profetæ. Et apud Hiberniam sancta virgo Cuanda ad Christum perrexit.

10 c iiii id. Ap.
Ezechielis prophete. C
Cuanna, son of Miodharn, of Roseo. He was of the seed of Enna, son of Niall, and he was a noble virgin in body and soul, as the gloss on the Felire of Aenghus states. D

Apud Cretam urbem Cortinæ beati Pilippi episcopi. Qui vita et doctrina claruit temporibus Antonini, Veri, Lucii, Aurelii, et Commodii imperatorum. Item apud Hiberniam Aed sanctus vir nobilis genere, sed nobilior moribus, clarus Christi confessor ad astra perrexit.

11 d iii id.
Apud Cretam urbem Cortine; beati Philippi episcopi, qui uita et doctrina claruit, temporibus Antonini Ueri et Lucij Aurelij Commodij imperatorum. C
Maedhog, of Cluain-mor Maedhog, in Leinster. Aedh was his name. He was of the race of Cathaoir Mor. And Maodhog and Aedh, son of Ainmire, monarch of Erin, had the same mother. D
Moedoc Ua Dunlaing. A

Romæ via Aurelia miliario tertio natale sancti Julii episcopi et confessoris.

12 e ii id.
Rome, uia Aurelia miliario tercio; natalis sancti Iulii episcopi et confessoris. C

Apud Hispaniam natale sancti Herminigildi. Eodem quoque die Paulus sanctus diaconus cum turba magna martyrum ad astra conscendit.

13 f Id. Ap.'
Apud Hispaniam; natalis Hermigildi. C
Paul the Deacon. A
S. Jerome mentions a deacon Paul and (with Greven's Usuard) another Paul martyred with several companions.

Apud Hiberniam sanctus episcopus et confessor Tassach hoc die ad Christum migravit.

14 g xviii Kal. Mai
Tassach, Bishop, of Rath Colptha, in Ulster. D
He is also given by Aenghus.

In Hibernia insola sanctus prespeter et confessor Ruadan * mirandæ sanctitatis et miraculorum vir hoc die conscendit ad Christum.

15 a xvii kal. Mai
Ruadhan, son of Ferghus, abbot of Lothra. There were 150 persons in his congregation, and they used to obtain sufficiency always without human labour to sustain them, by continually praying to and praising the Lord of the elements. D
Ruadhan of Lothra. A

* 6b

Apud Corinthum, natale sanctorum Calixti et Carici cum aliis septem omnium in mare mersorum. Eodem quoque die sancta Carisa, et beatus Felix diaconus ad astra migraverunt.

16 xvi kal.
Apud Corinthum; Calixti et Caricí, cum aliis septem, omnium, in mare mersorum. C
Felicis diaconi. T
Cairisim, Felic Deacon. A
These two would seem to be Irish saints, as they are not mentioned by S. Jerome nor in any copy of Usuard. But D is equally silent about them.

17 c xv kal.

Donnan, of Ega, Abbot. Ega is the name of an island in which he was, after his coming from Erin. And there came robbers of the sea on a certain time to the island when he was celebrating mass. He requested of them not to kill him until he should have the mass said, and they gave him this respite; and he was afterwards beheaded and 52 of his monks along with him. D

Donnan Ega. A

Apud Brittaniam, sanctus Donnan cum socia turba sua hoc die martyrio coronatus est.

18 d xiiii kal. Mai

Laisren of Lethglinn. A

Molaisse Lethghlinne. T

Molaissi, son of Cairell, abbot of Leithghlinn, in Leinster. D

Apud Hiberniam, sanctus episcopus et confessor Lasren gloriose ad Christum conscendit.

19 e xiii kal.

Apud Corinthum; beati Timonis, de illis septem diaconibus primis. C

Apud Corinthum, natale Timonis beati, de illis septem diaconibus primis.

20 f xii kal.

The festival in Rome that noble city of the saints of Europe all. A

I have not found any notice of this elsewhere.

Romæ, celebris sollempnitas omnium sanctorum totius Europæ commemoratur.

The note on the Felire says: "Comune solemnitas sanctorum Hiberniæ et Britaniæ totius Europæ, et specialiter Martini. A great tree that was in the eastern world, and the pagans used to adore it, whereupon the Christians fasted with the saints of all Europe that the tree might cease; et statim cecidit."

21 g xi kal.

Rome; sancti Sotheris pape, qui sedit in episcopatu annis nouem. C

Maelrubha, son of Ealganach, of the race of Eoghan son of Niall. Suaibhseach was the name of his mother; or Subhthan, daughter of Sedna, the sister of Comhgall, was his mother. D

Moelrubha in Alba. A

[a] The first æ of this word is written as the diphthong.

Romæ, sancti Sotheris papæ natale celebratur. Et in Brittania sanctus confessor Mælrubæ [a] cum sancta matre hoc die ad Christum perrexit.

22 a x kal. Mai

Uienna; sancti Iuliani episcopi et confessoris. C

Philip the apostle. A

Vienna, sancti Juliani episcopi et confessoris celebratur. Hoc quoque die quidam putant quod beatus apostolus Pilippus vitam martiryo consummavit.

23 b ix kal.

In Perside ciuitate Diospoli; passio sancti Georgii martiris. C

Bishop Ibar. A

Iobhar, Bishop. Beg-Ere is his church. He was 404 years old when he resigned his spirit, A.D. 500. D

In Persidia civitate Diospoli, passio sancti Georgii martirys. Et apud Hiberniam sanctus episcopus et confessor Ibar hoc die ad Christum migravit.

24 c viii kal.

Lugduno, Gallie; sancti Alexandri, qui tercio post passionem beati Epipodii die productus a carcere, et fixus patibulo, beatum spiritum examinatus emisit. Passi sunt cum eo et alii numero triginta quatuor. C

The Three Children; Giurgi with 30 thousands. A

Et in hoc die, Sydrach, Misach, Abdenago, iterato nomine, qui et Ananias, Azarias, et Misahel, in Babylonia ab igne ardenti liberati sunt: benedictus Deus. H. A similar entry has been added to several copies of Usuard.

Lugduno Galliæ natale sancti Alaxandri martirys. Et aliorum numero xxxiiii. martyrum, qui cum eo passi sunt. Hoc quoque die tres viri, Annanias Azarias et Misael de camino ardentissimi rogi evasisse referuntur.

* 7a

25 d vii kal.

[a] This x has a dot over it in the MS. which may be equivalent to erasure.

Apud Alexandriam; sancti Marci Euangeliste. Eodem die, Rome; letania maior ad sanctum Petrum. C

Mark in Egypt; Bishop MacCaille. A

Maccaille, Bishop. D

Apud Alaxandriam, natale sancti Marci evangelizæ.* Romæ letania major ad x [a] sanctum Petrum celebratur. Et apud Hiberniam sanctus episcopus et confessor Maccaille hoc die ad Christum perrexit.

Romæ, Natale sancti Ancleti papæ, qui quartus post beatum Petrum, cum rexisset æcclesiam annis ix. persecutione Domitiani martiryo coronatus est. Eodem quoque die natale Marcelli sancti papæ et martirys.

26 e vi kal.

Rome; natalis sancti Cleti pape, qui secundus post beatum Petrum cum rexisset ecclesiam annis nouem, persecutione Domitiani martirio coronatus est. Ipso die: sancti Marcellini pape. C

In the different copies of Usuard, there is much confusion between Cletus and Anacletus, and also between his being the second or the fourth from S. Peter.

Romæ, sancti Anastassi pape natale celebratur, qui tribus annis ac diebus x. Romanam rexit cathedram.

27 f v kal. Mai

Rome; sancti Anastasij pape, qui sedit annos tres, dies decem. C

Natale sancti Cristifori cum plurimorum martyrum turba hoc die celebratur. Et apud Hiberniam natale sancti confessoris Cronani.

28 g iiii kal.

C does not mention S. Christiforus.

Cristifer; Cronan of Ros-Cre. A

Cronan, of Ros-Cre. D

Sollerius mentions that Bede and Rabanus give S. Christophorus.

Apud Hiberniam natale sanctorum confessorum Coningin [a] et Fiachnæ. Item natale sancti Germani prespeteri cum sanctorum turba martyrum.

29 a iii kal.

German the priest; Coningen; Fiachna. A

Coiningean. She was pupil to Mac Tail, of Cill-Cuillinn, and it was on account of her the clergy of Leinster denounced Mac Tail. Fiachan, i. e. a monk of Mochuda's. D

Greven's edition of Usuard has. "In Alexandria, Germani presbyteri."

[a] The middle *n* of this word has a dot over it.

Romæ, passio sancti Cirini martirys. Hoc quoque die apud Hiberniam natale sancti confessoris Ronani celebratur.

30 b ii kal.

Rome, uia Appia; passio sancti Quirini martiris. Eodem die; sancti confessoris Ronani. C

Ronan Liath of Ross-uainni; Crucifixion of Cirinus at Rome. A

Ronan, of Liathros, in Conaille Muirtheimhne, in Uladh. D

Natale Heremiæ profetæ, et sanctorum apostolorum Pilippi et Jacobi filii Mariæ sororis matris Domini, unde et frater Domini dicebatur. Item in Germania, natale sanctæ Valdburgis virginis. Item apud Hiberniam natale sancti confessoris Mochoemi.

1 [May] c Kal. Mai

Mochoemi; birth of Philip. A

Jeremie prophete. Et natalis sanctorum apostolorum Philippi et Iacobi, filij Marie que fuit soror matris domini; unde et fratres domini dicebantur. In Germania pago Sualauelda; natalis sancte Uualdburgis uirginis. C

Mochoemi Tiri da glas. T

Nathchaoimhe, abbot of Tir-daghlas, brother of Caoimhghin. Caemell, daughter of Cennfhionnan, son of Ceis, was the mother of both. D

Apud Hiberniam, natale sancti confessoris Nechtain hoc die celebratur.

2 d vi n. Mai

Nechtan, Patrick's pupil. A

Neachtain, disciple of Patrick, of Cill-Uinche, in Conaille-Muirtheimhne, D

Hierusolimis, inventio sanctæ crucis ab Helena sancta regina sub Constantino imperatore. Et apud Hiberniam natale sancti confessoris Co*n*laid hoc die celebratur.

3 e v n. Mai

Ierosolimis; inuentio sancte crucis ab Helena regina sub Constantino principe cuius ipsa extitit mater. C

First discovery of the Cross; Connlaedh. A

Conlaedh, Bishop of Cill-dara, and he was Brighit's artificer, A D 519. D

Apud Hiberniam natale sanctorum confessorum Mochua et Sillani diaconi.

4 f iiii n.

Mochua, son of Cuimine, in Sliabh Eibhlinne, and Siollan the deacon.—ex Felire Aenghuis. D

5 g iii n.
Apud Alexandriam; sancti Entimii diaconi; in carce[re] quiescentis. C
Eutimi diaconi et martyris. H
It would seem, therefore, that our MS gives this name more correctly than C. He is not mentioned by Usuard.

* Apud Alaxandriam, natale sancti Eutimi diaconi in carcere morientis.

* 7b.

6 ii n. Mai
Natalis sancti Iohannis apostoli, ante portam Latinam Rome. Item beati Lucii Cyrenensis, qui apud Cyrenen primus episcopus a sanctis apostolis. C

Natale sancti Johannis apostoli ante portam Latinam. Item beati Lucii Cyrinensis episcopi.

7 N. Mai
Eodem die; sanctorum confessorum, Ciaroc et Bretani. C
Mochuaroc; Breccan. A
Berchan and Mochiarog or Mochuarog, of Echdruim-Brecain. D

Apud Hiberniam natale sanctorum confessorum Ciaroc et Brecain hoc die celebratur.

8 c viii id.
Mediolana; sancti Uictoris martiris. Qui ... gloriosi martirii cursum capitis abscisione compleuit. C
Victor; Maxim. A
Mediolano, Victoris ... Constantinopoli, ... Maximi presbyteri. H
S. Maximus is mentioned only in Greven's edition of Usuard, where Sollerius remarks of him, "notus non est, nisi sit ex martyribus."

Mediolano natale sancti Victoris martirys, et sancti Maximi martyris. Et aliorum.

9 d vii id.
In Perside; sanctorum martirum, trecentorum decem. Eodem die; sancti episcopi Sanctani. C
Bishop Sanctan. A
Sanctan, son of Samuel Ceinnisel, Bishop, of Cill-da-les. D

In P*er*sidia natale sanctorum martyrum tricentorum x. et apud Hiberniam, natale sancti episcopi et confessoris Sanctani.

10 e vi id.
Rome, uia Latina in cymiterio eiusdem: natalis sanctorum martirum Gordiani, et Epimachi, atque Ianuarij. In Hybernia; natalis sancti Comgalli abbatis et confessoris. C
Comgall of Bennchar. A
Comhgall, Abbot of Bennchor-Uladh. D

Natale sanctorum martyrum Romæ Gordiani Epimachi et Januarii. Et apud Hiberniam, natale sancti abbatis Comgalli.

11 f v id.
Rome; uia Salaria miliario uicesimo secundo; natalis sancti Antimi. C
C gives Job on the preceding day; "natalis Iob prophete."
Job; Mochritoc, cruimther (i. e. presbyter); Cormac. A
Criotan, son of Iolladon, and Corbmac, priest. D

Romæ natale sancti Antimi. Eodem quoque die natale sancti Job amici Dei. Item in Hibernia natale sanctorum confessorum Corm*ei*c et Critoc.

12 g iiii id. Mai
Rome, in cimiterio Pretextati; natale sanctorum Nerei et Achillei fratrum, qui ... ob confessionem Christi capite cesi sunt. C
Erc. A
Herc Nasca, of Tulach-lis, in Ui-Eachach Uladh. And Earc is of the race of Art Corb, son of Fiacha Suighdhe. D

Romæ, natale sanctorum Nerei et Acheillei fratrum. Qui ob Christi confessionem capite cessi sunt. Et apud Hiberniam sancti confessoris Erci natale celebratur.

13 a iii id.
Natalis sancte Marie ad martires. Foca namque imperante, beatus Bonefatius papa, in ueteri fano quod Panteon uocabatur, ablatis ydolatrie sordibus, ecclesiam beate semper uirginis Marie et omnium martirum dedicauit. Cuius dedicationis sacratissima dies agitur iii. idus Maii. C
Tighernach, of Boirche. D

Natale, sanctæ Mariæ ad Martyres. Et in Hiberniam natale sancti Tigernaig anchoritæ et confessoris.

The note on the last line of the Felire of Aenghus says; "vel sic; Tighernach we well know, six over six hundred, i. e. Tighernach of Bairche." He died in 1061.

Natale sancti Paucomi monachi. Item ipso die in Hibernia natale sancti episcopi et confessoris Carthachi, cujus vita virtutibus plena refulsit.

14 b ii id.

Natalis patris nostri sancti Pachumi. C

Carthach of Raithin. A

Mochuda, Bishop, of Lis-mor; and he was also abbot of Raithin at first. Carthach was another name for him. D

Damasco, passio sanctorum Petri, et Andriæ, Pauliæ et Dionisiæ. Et apud Hiberniam natale sancti confessoris Dublitrech.

* 8a

15 c Id. Mai

Lamosacum; passio sanctorum Petri et Andree, Pauli et Dionisie. C

From Usuard we see that this is more correct than our text, as to the locality, but Sollerius mentions that the MSS vary considerably as to the spelling of the word.

Dubhlitir, Abbot, of Finnglaisi-Cainnigh, near Ath-cliath, A. D. 791. D Dubhlitir. A

Apud Hiberniam natale sancti abbatis et confessoris * Brændini. In Hibernia quoque natale sanctorum confessorum Carnich et Fi*n*nguni.

Finngun seems a mistake for Fiodhmuine. Suanach was his mother, and the Scholiast on the Felire tells us that he sometimes bore instead the designation of Ua Suanaigh.

16 d xvii kal. Junii

In Hybernia insula; natalis sancti Brendani abbatis et confessoris. C

Brenainn, Abbot, of Cluain-ferta-Brenainn . . . Cairnech, of Tuilen. D

Both of these are also mentioned in the Felire. The spelling of the first of them in T approaches nearer to our text; "Brendini Cluana ferta."

These lists do not contain any name quite the same as the third in our text. D has "Fionnchagh, Bishop," and D with A has also "Fiodhmuine, i. e. Ua Suanaigh."

In Tuscia natale sancti Torpetis martirys sub Nerone principe passi.

17 e xvi kal.

In Tuscia; sancti Torpetis martiris, sub Nerone principe. C

Apud Hiberniam natale sanctorum confessorum Brain, Medoc Domnoc.

18 f xv kal. Junii

Momedoc; Modomnoc; Bran Bec. A

Momhaedhog, Bishop, of Fiodhduin, in Osraighe. Bran Beg, of Claenadh, in Ui-Faelain. Domhnog, son of Saran, of Tiprat Fachtna. D

Romæ, natale sanctæ Potentianæ virginis. Item Urbani martirys cum suis sanctis tam plurimis.

19 g xiiii kal. Junii

Rome; sancte Potentiane uirginis. C

It does not mention S. Urban, nor does Usuard, but a Roman martyr of this name occurs in H.

Clergy of Urbanus. A

Romæ natale sanctæ Basillæ virginis et martirys Christi. Item Urbani papæ et martyris et Marcellosi.

20 a xiii kal.

Rome; uia Salaria; natalis sancte Basillis, uirginis et martiris Christi. C

I find no mention in any of the lists of S. Urban the pope, on this day. C gives him on June 25.

Marcellosus. A

In Africa, natalis . . . Marcellosæ. H

Apud Hiberniam natale sanctorum confessorum Colmani et Barrinni.

21 b xii kal.

Colman the Leper; Barrfinn. A

Bairrfhionn, Bishop, of Druim-Cuilinn . . . Colman, Lobhar (i. e. the Leper), of Magh-n-eo, in Dal-gCais . . . Colman [Cron]. D

Apud Corsicam natale sanctæ Juliæ virginis, quæ crucis supplicio coronata est. Apud Hiberniam natale sanctorum confessorum Ronani et Baithini.

22 c xi kal. Junii

Apud Corsicam; natalis sancte Iulie que crucis supplicio coronata est. Hybernia; sancti Boetheni abbatis et confessoris. C

Ronan Finn; Boethine son of Findach. A

Ronan Finn, of Lann Ronain Finn, in Ui Eachach Uladh. Baoithin son of Finnach, of Inis Baithin. D.

23 d x kal. Junii

Apud Lingones; passio sancti Desiderij episcopi. Qui cum plebem suam ab exercitu Wandalorum uastari cerneret; ad regem eorum pro ea supplicaturus exiuit. A quo statim iugulari iussus est. Qui pro ouibus sibi creditis ceruicem libenter tetendit, et percussus gladio migrauit ad dominum. Passi sunt cum eo et plures alii de numero gregis sui, et apud eandem urbem una conditi cum eo. C The variation from crucifixion to beheading will be noticed.

Apud Ligoneas, passio sancti Desiderii episcopi, qui a rege Vandalorum crucis tormento passus est.

24 e ix kal.

Augustin Bishop; Colman; Aidbe. A

In C S. Augustin of Canterbury is given two days later, thus; "In Britannis; sancti Augustini episcopi et confessoris. Qui missus a beato papa Gregorio, primus genti Anglorum Christi euangelium predicauit."

Aidhbe, Bishop and Abbot, of Tir-da-glass. Colman. D

[a] There is a dot over the *n* in this word, as also over the same letter in the word "anglos" in the following line.

In Brittania, natale sancti Augustini episcopi primi Anglorum,[a] quem Grigorius beatus papa ad Anglos missit in fide Christi catacizandos. Item apud Hiberniam sanctorum confessorum Athbi et Colmani.

25 f viii kal. Junii

g

Rome; Eleutherii pape, qui sedit annos duodecim. C

Dunnchadh of Ia. A

Dunchadh, son of Cennfaeladh, abbot of Ia Coluim Cille. He was 10 years in the abbacy, A. D. 716. D

Romæ, Eleutheri papæ, qui xii. annis Romanam rexit æcclesiam. Et apud Hiberniam sancti confessoris et prespeteri Dunchada abbatis Iensis natale.

26 a vii kal.

Depositio uenerabilis Bede presbiteri. C

Colman Stellan; Beccan. A

Becan, of Cluain-aird Mobecog. Steallan, of Tir-da-glas. Colman. D where however there is a note saying that other copies give Colman Stellain, of Tir-da-glas as one saint.

Depositio sancti venerabilis Bedæ prespeteri. Et apud Hiberniam natale sanctorum confessorum Colmani et Beccani.

27 b vi kal.

Aculius the priest (cruimther) with his saintly clerics, their blood in the presence of all generations was shed upon the roads. A

Natale sancti Aculei prespeteri cum ingenti martyrum multitudine.

Possibly this is the martyr thus given in Greven's ed. of Usuard; "Apud Alexandriam; sanctorum Aquilini presbyteri, Euangelii et aliorum quatuordecim."

* 8b.

28 c v kal. Junii

Natalis sancti Iohannis pape et confessoris. C

* Natale, sancti Johannis papæ et confessoris.

29 d iiii kal.

Rome, uia Aurelia; sancti Restituti: Uia Tyburtina; septem germanorum. C

Cuman daughter of Aillen. A

Commain, Virgin, of Daire-inghen-Aillen, in Ard Uladh. D

Romæ, natale sancti Restituti et vii. Germanorum. Et apud Hiberniam sanctæ virginis Cummane natale celebratur.

30 e iii kal.

Rome, uia Appia in cimiterio; natalis sancti Felicis pape, qui sub Claudio principe martirio coronatus est. C

Romæ, natale sancti Felicis papæ et martirys.

31 f ii kal.

Rome; sancte Petronille uirginis. Hec fuit filia beatissimi Petri apostoli. Turribus Sardinie; natale sancti Crescentiani. C

Passion of Petronilla. A

Romæ, natale sanctæ Petronillæ virginis filiæ beati Petri apostoli. Et sancti Crescentiani.

Apud Cessariam Palestinæ, natale sancti Pampilii prespeteri. Hoc quoque die Teclam virginem martiryo esse coronatam quidam referunt.

1 [June] g Kal. Junii

Apud Cesaream Palestine; natalis sancti Pamphilii presbiteri, uiri admirande fidej et sanctitatis. C

C gives S. Thecla on 9 kal. Oct. and xiii kal. Jan.

Tecla. A

Romæ, Marcellini prespeteri et Petri exorcizæ sub Diocletiano imperatore coronatorum.

2 a iiii n. Junii

Rome; Marcellini presbiteri, et Petri exorciste, sub Diocleciano, judice Sereno. C

Et in Campania beati Herasini episcopi et martirys. Eodem quoque die apud Hiberniam sancti Coemgini confessoris natale.

The word 'et' at the beginning of this entry, shows that it is an abridgement. It is curious that our text and C agree in giving the name 'Herasinus,' as the true reading is 'Erasmus.'

3 b ii n.

In Campanie; beati Herasini episcopi et martyris, sub Diocleciano et Maximiano imperatoribus. In Hybernia; natalis sancti Coemgini abbatis et confessoris. C

Coemgen in the valley of the two broad lakes (Glenn da Lough). A

Caoimhghin, abbot of Gleann-da-loch. D

Natale sancti Apollinaris martirys cum ingenti martyrum multitudine.

I have found no other mention of him.

4 c ii n.

Apollinaris. A

Natale sanctæ Agathæ gloriosæ feminæ multisque virtutibus claræ. Brancii quoque episcopi et martyris, et aliorum servorum Dei.

From the position which 'Brancius' occupies in C with regard to S. Boniface we see that he is meant for S. Eobancus mentioned by Ado and others. And here again our text and C show by their agreement in the mistake, that they belong to the same recension. We see also that our text has been carelessly abridged, the more celebrated S. Boniface having been left out.

5 d Non.

Item sancte Aglahe, gloriose femine, multisque uirtutibus clare. Item eodem die; sancti Bonifacii pro Christi nomine gladio perempti, et Brancij episcopi et martiris; et aliorum seruorum Dei. C

Aglahe is the correct reading.

Natale sancti Pilippi diaconi qui fuit unus de septem primis. Et apud Hiberniam natale sancti confessoris Mælaithchen.[a]

6 e viii idus Junii
f

Sancti Philippi diaconi; qui fuit unus de septem. C

Moelathgen. A

Maelaithghen, of Tigh-Maelaithghin, in Cairbre-Ua-Ciardha. D

[a] This word is written with the diphthong.

Apud Constantinapolim natale sancti Pauli ejusdem urbis episcopi. Et apud Hiberniam natale sancti confessoris Mocholmoc.

7 g vii idus

Constantinopolim; natalis sancti Pauli eiusdem urbis episcopi. C

Paul the martyr; Colam mac Hua Artai. A

Mocholmog, Bishop i. e. Mac-Ua-Arta, of Drum Mocholmog, in Ui Eachach Uladh. D

* 9a

In Gallia, natale sancti Medardi episcopi et confessoris. Et sancti Carilifi * confessoris. Et apud Hiberniam natale sanctorum confessorum Medrain et Murchon.

8 a vi idus

In Galliis Suessionis ciuitatem; natalis sancti Medardij episcopi et confessoris. Item eodem die; sancti Carilefi confessoris. C

Medran; Murchu. A

Meadhran, Mac Ua Maichten ... Murchu, Mac Ua Maichtene. D

In Gallia passio sancti Vincentii levitæ et martirys. Item eodem die apud Hiberniam, natale sanctorum confessorum Columbæ abbatis, et Baithini sucessoris ejus.

9 b v idus Junii

In Gallis, ciuitate Aginno, loco Pontiano; passio sancti Uincencij leuite et martyris. In Hibernia; natalis sanctorum abbatum Columbe et Boethini successoris eius. C

Baethina; Colam cille. A

Colum Cille, son of Felim, abbot of Black Monks, at Doire Choluim Chille and at I, in Albain ... Baoithin, abbot of I-Coluim-Cille, next after Colum Cille himself. D

10 c iiii idus

In Colonia; passio sancti Maurini abbatis et martyris. C

Not mentioned by Ado.

In Colonia passio sancti Mauri abbatis et martyris.

11 d iii idus

Natalis sancti Barnabe apostoli. Eodem die; sancti Mectail. C

Mac Thail A

Mac Tail (i. e. Aenghus) of Cill Cuilinn in Leinster. D

Natale sancti Barnabbæ apostoli. Et apud Hiberniam natale beati episcopi et confessoris Meicthail.

12 e ii idus

Mediolani; natalis sanctorum Nazarij et Celsi pueri . . . Anolinus sub rabie persecutionis que per Neronem excitata est, gladio ferire iussit. C

Coeman (who was named from Sanctlethan); Torannan the long-famed voyager. A

Caomhan, of Ard-Caomhain, by the side of Loch Garman in Leinster. Torannan, abbot of Bennchor and of Tulach Foirtceirn. D

Medulani, natale sanctorum martyrum Nazarii et Celsii, sub Nerone coronati sunt. Et apud Hiberniam, natale sanctorum confessorum Coeman et Mothoriæ.

On Torannan the editor says in a note, "Another gloss in the Felire confounds him with S. Mothoria or Mothoren." Our text takes the same view.

13 f Idus

Rome; natalis sancte Felicule, uirginis et martiris. Eodem die; sancti confessoris Menisi. C

Mac Nissi of Cluain. A

Mac Nissi, abbot, of Cluain-mic-Nois. D

Romæ, natale sanctæ Feliculæ virginis et martirys. Item apud Hiberniam natale sancti confessoris Meicnissi.

14 g xviii Kal. Julii

Helisei prophete. Qui apud Samaria Palestine . . . situs est. C

Nem mac hui Birn. A

Nem Mac Ua Birn, abbot, successor of Enda of Ara. D

Helesei profetæ, qui apud Samariam Palestinæ requiescit. Et apud Hiberniam sanctus confessor Nem eodem die migravit ad Christum.

15 a xvii kal.

Apud Sciciliam; sanctorum martyrum, Uiti, Modesti, et Crescentie. C

Vitus the miraculous youth. A

Apud Siciliam natale sanctorum martyrum Viti Modesti et Crescentiæ.

16 b xvi kal.

Apud Antiochiam; natalis sanctorum martirum Cirici, et Iulite, matris eius. Qui, post dira tormenta, martyrij sui cursum obtruncatione capitis impleuerunt. C

My wise youth the Giric. A

[a] The scribe first wrote "marterii."

Apud Antiochiam quoque natale sanctorum martyrum Ciricii et Julitæ matris ejus, qui post dira tormenta martyrii [a] sui cursum obtruncatione capitis compleverunt.

The word 'quoque' (see above on June 3) shows that in the Calendar from which ours was abridged, this was not the first entry on this day. In this it differed both from Ado and from C.

17 c xv kal.

Moling of Luachair. A

Moling Luachra, Bishop and Confessor, of Tigh-Moling. Colman Mor, son of Luachan in West Meath. D

[a] The *n* has a dot over it here.

Apud Hiberniam natale sancti confessoris Moling,[a] pleni profetiæ spiritu ceterisque virtutibus prediti. Item Colmani filii Luachan viri Dei et relegiosi.

18 d xiiii kal.

Rome, uia Ardiatina; natale sanctorum martirum, Marci et Marcelliani, preclarissimi generis; Tranquillini et Marcie filiorum eius. Eodem die; sanctorum confessorum Baithini et Furudrani. C

Baethin; Forodran, sons of Moinan, of Lann Leri. A

Furadhran, abbot of Lann-Leire, i. e. the son of Maonan. Baothan, son of Maonan, [his brother; and the Felire Aenghuis calls him Baithin.] D

Romæ, natale sanctorum martyrum Marci, et Marcilliani, Tranquillini et Martiæ. Item apud Hiberniam, natale sanctorum confessorum Baithain et Furudran mirandæ sanctitatis virorum.

19 e xiii kal.

Mediolani; natalis sanctorum Geruasii, et Prothasij, et Celsi pueri, martirum. C

Ado does not mention Celsus.

Mediolani, natale sanctorum martyrum Gerbassi et Protassi et Celsi pueri.

* Romæ, natale sancti Silverii papæ, qui anno uno Romanam cathedram rexit. Et apud Hiberniam Faelani.

S. Silverius is only found here in the additions to Ado, printed as an appendix; "Romæ, S. Silverii papæ, qui sedit anno uno. Qui consentiente Juliano imperatore a Belisario patritio depositus, et monachus factus, in exilio confessor moritur."

20 f xii kal. Julii

Siluestri pape, qui sedit Rome anno uno. Qui sentiente Iustiniano imperatore; a Iulisario patricio depositus et monachus factus, in exilio confessor moritur. C

Foelan Labor. A

Faolan, the Stammerer, of Rath Erann, in Albain. D

* 9b

Apud Siciliam natale sanctorum martyrum Rufini et Martiæ. Et apud Hiberniam natale sanctorum confessorum ac prespeterorum Cormaic ac Diarmata.

21 g xi kal.

Apud Siciliam, ciuitatem Siracusis natalis sanctorum martirum Rufin et Marcie. C

Cormac Ua Liathain. A

Corbmac Ua Liathain, abbot of Dearmagh, [and he was also an anchorite—*Mar.*] successor of Colum Cille. Diarmaid, grandson of Aedh Roin, Bishop, of Disert Diarmada, in Leinster. D

In Brittania, natale sancti Albani martiryis. Item in civitate Nola Ca*m*paniæ natale sancti Paulini episcopi et confessoris. Item apud Hiberniam natale sancti confessoris Cronain.

22 a x kal.

In Britannis; sancti Albani martyris. Item in ciuitate Nola Campanie; natalis sancti Paulini episcopi et confessoris. C

Cronan of Ferna. A

Cronan, that is Mochua, of Luachair, abbot of Fearna. D

Vigilia sancti Johannis Baptistæ. Et apud Hiberniam natale sancti confessoris Mochoe.

23 b ix kal.

Uigilia sancti Iohannis Baptiste. C

Mochoe of Oendruim, A

Mochaoi, abbot of n-Aondruim, in Uladh. Caolan was his first name. D

Nativitas beati Johannis Baptizæ p*re*cursoris Domini, filii Zachariæ et Elizabeth.

24 c viii kal.

Natiuitas beati Johannis Baptiste, precursoris domini, Zacharie et Elizabeth filii. C

In Britania, sancti confessoris Moluoc. Item in Hibernia natale sanctorum confessorum Sincheill et Telle.

25 d vii kal.

Sinchell; Telli; Mo-Luoc, sun of Lismor of Alba. A

Sincheall the younger, abbot, of Gleann-achaidh. Telle, son of Seigin of Tigh Telle, in West Meath. Moluog, of Liss-mor, in Albain. D

Romæ, Johannis et Pauli fratrum, qui sub impio Juliano martiryo coronati sunt.

26 e vi kal.

Rome; Iohannis et Pauli fratrum. Quorum primus prepositus, secundus primicerius Constantie uirginis, filie Constantini. Qui cum omni die turmas Christianorum recrearent ex his opibus quas sacratissima uirgo Christi Constantia reliquerat, peruenit hoc ad Iulianum, et misit qui eos circumueniret, dicens debere sibi adherere. Illi uero contempnentes blandimenta omnia uel minas eius, iubente supradicto Iuliano, a Terrentiano decollati sunt, intra domum suam. Et ab ipso Terrentiano descripta est passio horum martyrum. C

In Hispania civitate Cordubæ natale sancti Stolii et aliorum x. et vii.

27 f v kal.

Eodem die, Cordube, in Hispaniis; natalis sanctorum Zoili, et aliorum decem et octo. C

Ado and some edd. of Usuard mention 19 companions of S. Zoilus. It will be noticed that as we have so often had *z* substituted for *st*, so here we have the opposite change.

28 g iiii kal.
Uigilia sanctorum apostolorum Petri et Pauli. Ipso die; sancti Leonis pape et confessoris. C
Crumine of Lecan in Meath. A
Cruimmin, bishop, in Lecain of Meath, i. e. in Ui-Mac-Uais. D

Vigilia apostolorum Petri et Pauli, ipso die natale sancti Leonis papæ et confessoris, Et in Hibernia natale sancti confessoris Cru*m*main.

29 a iii kal.
Rome; natalis beatorum apostolorum Petri et Pauli; qui passi sunt sub Nerone, Basco et Tusco consulibus. C
It will be noticed that our text and C agree in giving 'Basco' for 'Basso.'

Romæ, natale sanctorum apostolorum Petri et Pauli, qui sub scelestissimo Nerone pasi sunt Basco et Tusco consulibus.

30 b ii kal.
Celebratio iterum sancti Pauli apostoli. C
Stolus and Tiamta [Timothy]. A
They are not Irish, not being mentioned either in D or in T. In the Brussels copy of Usuard, quoted by Sollerius, there is this entry; "In Africa, sanctorum Thimothei, Zotici et Pauli." So in substance some copies of Ado.
Romæ, natalis sanctorum Timothei, Italiæ, Gelati, Zoili, Italicæ, Cursici presbyteri, Leonis subdiaconi. H

Celebratio iterum sancti Pauli apostoli. Stoli quoque et Timothei.

1 [July] c Kal. Julii
In monte Hor; depositio Aaron sacerdotis primi. Item eodem die; sancte Monegundis uirginis. C

In monte Hor depossitio Aaron sacerdotis primi. Item eodem die sanctæ Monegundis virginis.

2 d vi n.
Rome, in cimiterio Damasi; natalis sanctorum Processi et Martiniani, qui a beatis apostolis Petro et Paulo baptizati et instructi sunt. C

* 10a

Romæ, in cymitherio Damasi natale sanctorum Processi et Martiniani, qui a beatis apostolis Petro * et Paulo instructi et baptizati sunt.

3 e v n.
Apud Edessam Mesapotamie; translatio corpus sancti Thome apostoli. C

Apud Edissam Mesopotamiæ urbem translatio corporis sancti Tomæ apostoli.

4 f iiii n.
Osee et Aggei prophetarum. Turonis; translatio sancti Martini episcopi et confessoris, et ordinatio episcopatus eius, et dedicatio basilice ipsius. C
Ordination of Martin; Finnbarr of Inis Teimle. A
Fionnbharr, son of Aedh, abbot; he was abbot in Inis Doimhle. D

Ossee et Aggei profetarum. Item Toronis translatio sancti Martini episcopi et confessoris, et ordinatio ejus in episcopatum, et' dedicatio basilicæ ipsius. Et apud Hiberniam natale sancti confessoris Fi*n*nbairr.

5 g iii n.
Apud Syriam; sancti Domici martiris qui uirtutibus suis multa incolis beneficia prestat. C
Agatha. A
In Sicilia, Agatoni, Triphonis, Justi. H

Apud Siriam sancti Domicii martyris. Eodem die sanctus Agathus martyr cum turba martyrum migravit ad Christum.

S. Agathus is not mentioned by Ado.

6 a ii n. Julii
Isaye et Johel prophetarum. Et octaue apostolorum. C
Moninde of Slebh Cuilinn. A
Moninne, virgin, of Sliabh Cuillinn. D

Jesaie et Johel profetarum, et octavæ apostolorum. Et apud Hiberniam natale sanctæ virginis Moninne.

7 b N. Julii
In Hibernia; sancti Maelruein confessoris. C
Maelruain. A
Maelruain, bishop, of Tamhlacht, in Leinster. D

Apud Hiberniam, natale sancti episcopi et confessoris Mælruain [a] cujus vita virtutibus et miraculis plena refulsit.

[a] This word is written with the diphthong.

8 c viii idus

Romæ, natale sancti Zenonis et aliorum x. milium ducentorum et trium. Et apud Hiberniam natale sanctorum confessorum Brocain et Diarmata.

Ado gives S. Zeno and his companions on the following day.

Rome; ad guttam iugiter manentem; sancti Zenonis, et aliorum decem milium ducentorum et trium. C

Brocan the scribe; Diarmait of Glenuh Uissenn. A

Diarmaid, bishop, of Gleann-Uissen, in Ui-Bairrche. Brogan, scribe, of Maethail-Bhrogain, in Deisi Mumhan. D

9 d vii idus

In civitate Tiriæ, natale Anatholiæ virginis et Audacis, qui sub Decio imperatore martirio coronati sunt. Et apud Hiberniam natale sanctorum confessorum Garban et Onchon.

Tyriæ of the text is the true reading.

In ciuitate Cyrie; sanctorum Anatolie uirginis, et Audacis. Qui sub Decio imperatore martirio coronati sunt. C

Onchu; Garbhan of Cenn tSale. A

Onchu, son of Blathmac, in Dal-gCais, i. e. of Rath Blathmaic. Garbhan, priest, of Ceann-saile. D

10 e vi idus

Romæ, vii. fratrum filiorum sanctæ Felicitatis, id est Januarii, Felicis, Pilippi, Silvani, Alaxandri, Vitalis, Martialis. Qui sub Antonino principe passi. Et in Hibernia sancti confessoris Cuain.

Rome; septem fratrum filiorum sancte Felicitatis; id est Januarij, Felicis, Philippi, Siluani, Alexandri, Uitalis, Marcialis; sub prefecto urbis, Publio, tempore Antonini principis. Primum itaque auditi, deinde uariis tormentis afflicti, martirij coronam adepti sunt. C

Crucifixion of 7 brothers; Cuan. A

Cuan, of Airbhre, in Ui Ceinnsealaigh, in Leinster; and he is the same as Cuan, of Maethail-Brogain, in Deisi-Mumhan. D

11 f v idus

Translatio sancti Benedicti abbatis, quando corpus ejus post monasterium illius a gentibus destructum ad Galliam id est ad monasterium Floriac*ense* translatum est et sepultum est honorifice in eo. Et in Hibernia natale sancti confessoris Meicconloce.

Translatio sancti Benedicti abbatis Postquam enim, sicut ipse uiuens predixerat, monasterium eius a gentibus est uastatum, domino reuelante repertum est corpus, et in Gallis translatum; atque in territorio Aurelianensi monasterio quod uocatur Floriacum condigne sepultum. C

Benedicht; Mac Conlocha. A

Failbhe, son of Culocha, [in the Irish original, this is, "Failbhe, mac Conlocha"] of Disert Mic-Conlocha, in Cuircne, in West Meath. D

12 g iiii idus

* Apud Aquiliam, natale sancti Hermogoræ episcopi. Item Nazarii et Felicis cum aliis sanctis tam plurimis.

Apud Aquileiam; natalis sancti Ermagore, primi eiusdem ciuitatis episcopi. Mediolani; translatio sanctorum martirum, Naboris et Felicis. C

Nazair; Felix. A

It will be observed that A agrees with our text in the corruption of the name of S. Nabor. He and S. Felix are given by Ado not by Usuard. I have not found anything to bear out the last clause of the text. C gives only two other names.

* 10b

13 a iii idus

Estræ et Johel profetarum, eodem die quoque pasio Margaritæ virginis, item sancti Evangelii viri Dei. Et in Hibernia sancti confessoris Mosiloc.[a]

Esdre et Johel prophetarum. C

Evangelus; Mosiloc. A

Apud Antiochiam, sanctæ Margaretæ virginis et martyris.—Greven's ed. of Usuard. Several other copies quoted by Sollerius and some of Ado also mention her.

In Alexandria, ... Evangelii ... H

Mothiolog, of Cill-Mothiolog, in Ui. Ceinnsealaigh, or Mothiolog, of Cluain Aithghin. D

[a] The letter *s* has a dot over it.

14 b ii idus

Apud Pontum; natalis sancti Foce episcopi, ciuitate Sinopis. C It has no mention of Bishop James and the ten children on this day, but on the morrow it has; "apud Alexandriam; sanctorum Philippi, Zenonis, Marsei, et decem infantum." Ado and Usuard agree with this, both in the day and in the terms of the entry; except that U has "Narsei" instead of Marsei, which is Ado's reading. There would seem, therefore, to be some confusion here in our text, but from the following quotation it will be seen that it is shared by the Felire.

James; with the ten infants. A

Apud Pontum natale sancti Foccæ episcopi et martyris. Item Jacobi episcopi cum x. parvulis.

15 c Idus Julii

Nisibi; natalis sancti Jacobi, episcopi et confessoris. Eodem die; diuisio apostolorum. C

Nisibi, natale sancti Jacobi episcopi et confessoris. Eodem die divisio [a] apostolorum ad p*re*dicandum.

[a] Ado does not mention the separation of the apostles. But Bede has; "divisio prima apostolorum duodecim. T. addit, ad prædicandum. A. sic prosequitur: quando ipse Dominus Jesus ante passionem suam misit eos ad prædicandum et evangelizandum regnum Dei, præcipiens eis et dicens: In viam gentium ne abieritis. &c."

16 d xvii kal. Augusti

In Hostia; sancti Hylarini. Qui persecutione Iuliani, cum nollent sacrificare, fustibus cesus, martyrium sumpsit. C

It gives S. Mammes or Mammetes on 17 August, but with no mention of any companions; "Et apud Cesaream Cappadocie: natalis sancti Mammetis, martiris: qui passus est imperante Aureliano sub Alexandro preside." Several copies of Usuard give him on the same day, but Greven's edition gives him on this day and with one companion; "In Cæsarea, sanctorum Paulini et Mammetis martyrum." So one copy of Ado.

The young boy Mametis. A

In Hostia, sancti Hilarini martyris. Item eodem die sancti Ma*m*metis cum felice turba martyrum tolerante.

17 e xvi kal.

In Kartagine; sanctorum martyrum Scillitanorum; id est, Sperati, Narthali, Cythini, Beaturij, Felicis, Aquilini, Letacij, Ianuarie, Gerose, Bessie, Donate, et Secunde; sub Saturino prefecto. C

In Kartagine, natale sanctorum martyrum Scillitanorum, id est Sperati, Narthali, Cithini, Beaturii, Felicis, Aquilini, Lætacii, Januariæ, Generosæ, Bessiæ, Donatæ, et Secundæ, sub Taurino p*re*fecto.

18 f xv kal.

Hispali, apud Hispaniam; natalis sanctarum martyrum, Iuste et Rufine. C

Seven brothers of Christina. A

It will be observed that the Felire mentions only S. Christina's brothers, not herself; which makes one suspect some error in our text, especially as she is given six days later, when her name occurs in Usuard also.

Apud Hispaniam, natale sanctarum martyrum, Justæ et Rufinæ. Item eodem die, sanctæ Cristinæ cum vii. fratribus.

Ado has SS Justa and Rufina on the following day, and does not mention S. Christina or her brothers.

19 g xiiii kal.

Natalis beati Joseph qui cognominatus est Iustus: quique cum beato Mathia, ut numerum duodecimum impleret, ab apostolis statuitur. C

Sisennus. A

I have not found any other mention of S. Sisinnius and his companions on this day, except that one copy of Bede has; "In Alexandria Sisinni."

Natale sancti Joseph qui cognominatus est Justus. Quique cum beato Mathia ut numerus xii. impleretur statutus est sorte. Item eodem die sancti Sisinni cum turba sancta martyrum patiente.

Ado has S. Joseph on the following day.

20 a xiii kal.

Apud Damascum; natalis sanctorum, Sabini, Iuliani, Macrobii, Maximini, Cassii, Paule, cum aliis decem. C

Apud Damascum natale sanctorum martyrum Maximini, Juliani, Macrobi, Cassi, Paulæ, Sabinæ, Romulæ, cum aliis x.

21 b xii kal.

Rome; sancte Praxedis, uirginis. C

Crucifixion of Helius; Fraxitis. A

In Africa, Heliæ et Stertionis—Greven's ed. of Usuard.

Romæ, natale sanctæ P*ra*xedis virginis. Item eodem die sancti Heliæ martyris.

Several copies of Ado have; "Trecas, passio sanctæ Juliæ virginis et martyris." If this be the original of our text, instead of the African martyr, the corruption of the name has extended to the Felire.

Natale sanctæ Mariæ Magdalenæ. Et depositio sancti Mandregisilii * abbatis et confessoris. Et apud Hiberniam, natale sancti confessoris Mobiu.

S. Wandregisilus or Vandrille, who died in 667, is not given by Ado, but is found in many MSS of his martyrology.

22 c xi kal.

Natalis sancte Marie Magdalene. Et ipso die; sancti Uuandregisili, abbatis et confessoris. C

Magdalena Mary; Mobiu of Inis Cumscraidh. A

Biteus, i. e. Mobiu, abbot, of Inis Cumscraigh. D

It is C and not our text which gives the name of S. Wandregisilus correctly.

* IIa

Apud Ravennam, natale sancti Apollinaris episcopi et martyris, quem Petrus apostolus ordinavit Ravennæ.

23 d x kal.

Apud Rauennam; natalis sancti Apollinaris, episcopi. Hic ab Antiochia secutus apostolum Petrum ad urbem Romam, ab eodem apostolo ordinatus, missus Rauennam, rexit ecclesiam annos uiginti et octo, mense uno, diebus quatuor. Post innumera uero supplicia, que pro Christo perpessus est, nouissime martirium sub Uaspasiano Cesare, Demostene patricio, die decimo calendarum Augusti compleuit. C

Romæ, natale sancti Vincentii martyris, cum xii. sanctis militibus martiryum patientibus. Et in Italia sanctæ Cristinæ virginis et martyris. Et apud Hiberniam sancti confessoris Declain.

No copy of Ado seems to mention the twelve companions of S. Vincent.

24 e ix kal.

Rome, uia Tyburtina, miliario decimo; natalis sancti Uincentii, martiris. Eodem die, apud Italiam, in Tyro, que est circa lacum Uulsinum; natalis sancte Christine, uirginis et martiris. C

Declan of Ardmor. A

S. Vincent seems to be given by the Felire on the previous day; "Crucifixion of Vincent."

Decclan, of Ard-mor, son of Erc, son of Maicniadh, Bishop and Confessor. D

Natale sancti Jacobi Zebedei apostoli. Et in Licia natale sancti Cristoferi, qui virgis ferris attritus, et flammis estuantis incendii Christi virtute salva, ad postremum sagittarum ictibus perfosus gladio decollatus est. Et in Hispania sancti Cucustatis martyris. Et apud Hiberniam natale sanctorum confessorum Mocholmoc, Mosiloc [a] et Nesain.

It is difficult to see how such a mistake as Cucustatis for Cucufatis can have arisen, unless we suppose that in the copy from which our text was made, it was written Cucuzatus (*z* and *st* being then equivalent) and that the *z* had been put by mistake for *f*.

25 f viii kal. Aug.

Natalis sancti Jacobi Zebedei apostoli. Eodem; in Licia ciuitate Samon; natalis sancti Christofori. Qui uirgis ferreis attritus, et a flammis estuantis incendii Christi uirtute saluatus, ad ultimum sagittarum ictibus confossus, martyrium capitis obtruncatione compleuit. Et in Hispannie ciuitate Barcinona; sancti Cucufatis, martiris. C

Mocholmoc; Mosiloc; Nessan; James; death of brother of Johannes. A

Nessan, deacon, of Mungairit, in Munster. When Patrick was blessing Munster he blessed Deacon Nessan. Moshiolog [it is spelled "Mosiolocc" in the Irish text], pupil of Moling Luachra. D

Mocholmoc may be the same as "Colman, Ua Liathain, doctor, A. D. 725" in D

[a] The *s* in this word has a dot over it.

Romæ, sancti Jacinthi martyris. Et in eodem die in monte Tabor, Transformatio Domini Salvatoris nostri coram quinque testibus, Moysi, Heliæ, Petro, Johanne, et Jacobo.

Georgius in his notes on Ado, speaks of the Transfiguration on the following day.

26 g vii kal.

Rome, in Portu; sancti Iacincti, martiris sub consulari Leontio. C

Passion of Jovianus; Transfiguration of Jesus on Sliabh Tabor. A

Sollerius quotes the following entry from the Brussels MS of Usuard; "Transfiguratio Domini, facta in monte Thabor, a tribus discipulis qui iutererant, post ascensionem Domini, suis coapostolis publicatur."

27 a vi kal.
Et apud Ephesum; septem dormientium. C
SS Nazarius and Celsus have already been given in our text on 12 June, q. v. Sollerius quotes a good many MSS of Usuard, and Georgius, of Ado, as giving them on the morrow of this day.
Guarian. Diraidh [Bishop of Ferna]; or this may be Diraidh, of Eadardruim, son of the king of Britain, i. e. Bracan. D

In Effesso, natale sanctorum vii. dormientium, item sanctorum martyrum Nazarii et Celsi. Et apud Hiberniam sanctorum confessorum Guari et Dirad.

28 v kal.
Nichomedie; passio sancti Pantaleonis. Eodem die, Lugduni; sancti Peregini, presbiteri et confessoris. C
Teophil; Pantaleo. A
Neither Georgius nor Sollerius cite any authority for S. Theophilus.

Necomediæ, pasio sancti Pantaleonis martyris. Eodem quoque die sancti Teophili, et Perigrini confessoris.

One copy of Bede has; "In Laodicea civitate Phrygiæ natale SS. Theophili, Prudentii, Philippi, Alexandri."

29 iiii kal.
Rome, uia Aurelia; beati Felicis pontificis, sub Constantio filio Constantini martyrio coronati. Eodem die; sanctorum martyrum, Simplicii, Faustini, et Beatricis, temporibus Diocletiani et Maximiani. Trecas; depositio sancti Luppi, episcopi et confessoris. C

Romæ, natale beati Felicis pontificis et martyris. Et sancti Luppi episcopi et confessoris. Et sanctorum martyrum Simplicii, Faustini, et Beatricis, sub Diocletiano passorum.

30 d iii kal.
Rome; sanctorum Abdon et Sennes, subregulorum; qui persecutione Decii, diuersis cruciatibus afflicti, martyrium complerunt. C

Romæ, natale sanctorum martyrum Abdon et Sennis. Sub Decio imperatore.

31 e ii kal. Aug.
Cesarie: passio sancti Fabii, martyris, capitali sententia ob confessionem Christi puniti. C
Colman mac Darane. A
Colman, bishop, son of Dairine, i. e. the son of Aenghus. D

Cesariæ, pasio sancti Fabii martirys. Et in Hibernia sancti Colmain confessoris et episcopi.

1 [August] f Kal. Augusti
Rome; ad sanctum Petrum ad uincula. Antiochie; natale sanctorum Machabeorum. Apud Italiam, ciuitatem Uercellus; sancti Eusebii, episcopi et confessoris. C
C has no mention of the 80,000 martyrs, nor has Ado. There is probably some mistake in our text. It will be seen that the Felire joins them with the Maccabees.
Doraraicc; sons of Machaba, with 80 thousands. A
Moriog [in the Irish original it is "Moriocc"], bishop, of Inis-Mac-Ualaing. D
I find no entry either in D or in T which corresponds with Mothuu, unless he be the same as "Nathi, bishop, of Cuil Fuitheirbe." D

Romæ, sancti Petri vincula. Apud Antiochiam, natale sanctorum Machabeorum, et in Italia Eusebii episcopi et confessoris, et lxxx. milium martyrum. Et in Hibernia sanctorum confessorum, Rioc et Mothuu. Et aliorum plurimorum.

* 11b.

2 g iiii n. Aug.
Rome, in cimiterio Calixti; natalis sancti Stephani, pape et martiris. In prouincia Bythinia, urbe Nicea; natalis sancte Theodote cum tribus filiis suis, ignibus combustorum tempore Diocleciani, sub Nicetio consulari, et comite Leocadio. C
To Teothota that great mother went these 3 godly sons. A

* Romæ, natale sancti Stefani papæ et martyris. Et in Bithinia, natale sanctæ Teothotæ cum tribus filiis suis, qui sub Diocletiano imperatore ignibus combusti martiryi palmam sumpserunt.

Hierusolimis, inventio corporis beatissimi Stefani protomartyris, et sanctorum, Gamalielis, Nicodimi, et Abibon, sicut revelatum est a Domino beato prespetero Luciano. Item sancti Johannis Metrapolis.

3 a iii n. Aug.

Ierosolimis; inuentio corporis beatissimi Stephani prothomartiris. Et sanctorum Gamalieles, Nichodemi et Abilon, sicut reuelatum est a domino beato presbitero Luciano, septimo Honorij principis anno. C

The metropoiis of the John
Inmain of the noble festival
In which was discovered in holiness
The noble body of Stephen. A

Constantinopoli, sancti Metropoli episcopi.—Greven's ed. of Usuard. Sollerius adds the query, "Annon Metrophanis?"

Natale sancti Aristarchi disciputi beati Pauli apostoli. Et apud Hiberniam, natale sancti confessoris Molva.

4 b ii n. Aug.

Natalis beati Aristarchi, discipuli sancti Pauli apostoli. C

Molua mac Ochai. A

Molua son of Oche, abbot, of Cluain-ferta-Molua, and of Sliabh Bladhma, and of Druimsnechta. D

Natale sancti episcopi Casiani, et Herenti martyris, et sancti Asvalti regis Anglorum.[a]

5 c N. Aug.

Augustidum; natalis sancti Cassiani episcopi. Eodem die; sancti Oswaldi, regis et martyris. C (Augustidum is an obvious mistake for Augustuduni or Augustiduno)

Crucifixion of Erentus; Oswald the holy, king of the noble Saxons. A

Natalis sanctorum Herenti, Heracli, .. H

a The *n* in this word has a dot over it.

Romæ, natale sancti Xisti episcopi et martyris, et sanctorum diaconorum Felicissimi et Agapiti sub Decio imperatore. Et in Hibernia natale sancti episcopi et confessoris Mochua.

6 d viii idus

Rome, uia Appia, in cimiterio Calixti; natalis sancti Sixti, episcopi et confessoris. Et cimiterio Pretextati; sanctorum, Sixti episcopi, Felicissimi et Agapiti diaconorum, sub Decio imperatore, Ualeriano prefecto. Qui tenuit beatum Sixtum, episcopum Romanum, cum omni clero suo, et reclusit eos in custodia publica, et fuerunt ibi clausi multis diebus. Post innumera uero tormenta que pro confessione Christi passus est, tandem capitis abscisione una cum predictis diaconibus martyrium compleuit. C

Sistan bishop of Rome; Mochua of Cluain Dolcain. A

Mochua, of Cluain Dolcain. Cronan was another name for him. Cainer, of Cluain da saileach, was his mother, and the mother of the other six sons of Lughaidh, who were saints, viz. Lasrain, Baedan, Garbhan, Baoithin, Senchan, and Ruadhan. D

Apud Tusciam, natale sancti Donati episcopi et martyris.

7 e vii idus

Apud Tusciam ciuitatem Arecium; natalis sancti Donati, episcopi et martiris. C

Romæ, natale sancti Ciriaci martyris, cum aliis numero xx. et uno. Qui omnes sub Maximiano imperatore gladio decollati sunt. Et in Hibernia natale sanctorum confessorum Beoain, et Colmani episcopi.

8 vi idus Aug.

Rome; uia Ostensi, miliario septimo; natalis sancti Cyriaci, martyris, cum aliis numero uiginti et uno. Qui omnes iubente Maximiano Augusto, pro confessione nominis Christi gladio iugulati sunt. C

Beoan son of Nessan; Colman bishop of Inis Bofinde. A

Colman, bishop, of Inis Bofinne, in Conmaicne-mara, in the west of Connacht (A. D. 674). Beoan, son [of?] Neassan, bishop, of Fidh-Chuilinn, in Ui Failghe. D

9 g v idus

Uigilia sancti Laurentii. Eodem die, Rome; sancti Romani, militis. Que confessione sancti Laurentii compunctus, petiit ab eo baptizari, et mox, iubente Decio, fustibus exhibitus et decollatus est. C

Nathi the presbyter in Achud Cain. A

Cruimhther Nathi, of Achadh-caoin-Conaire, in Luighne of Connacht. D (Cruimther means presbyter.)

Vigilia sancti Laurentii. Et eodem die Romæ, sancti Romani militis et decollati. Et apud Hiberniam natale sancti Nathi prespeteri et confessoris.

10 a iiii idus

Natalis sancti Laurencij, archidiaconi et martiris, sub Decio. Et in Scotia; sancti Blani, abbatis. C

Laurent the deacon; Blaan of Cenngaradh. A

Blaan, bishop, of Ceann-garadh, in Gall Ghaoidhelu. D

Natale sancti Laurentii archidiaconi et martyris sub Decio imperatore. Et in Brittania, sancti confessoris Blaain.

11 b iii idus

Rome, inter duos Lauros; natalis sancti Tyburtii, martiris, filii Cromacii, urbis prefecti. C

Aireran the wise. A

Ereran, of Tigh Ereran, in Meath, and abbot of Tamlacht next after Maelruain. D

Airerani sapiens et ab. Tamhlactan pro Maeileruain. T

Romæ, natale sancti Tiburtii martyrys. Et in Hibernia, viri sancti et confessoris Airerain et sapientissimi.

12 c ii idus

Rome; natalis sanctorum Crissanti et Darie. C

Laisren of the Island of Muiredach; Segine the famous. A

Molaisse, i. e., Laisren, son of Deglan, of Inis-Muireadhagh. Seighin, son of Fachtua, abbot, of Ia-Coluim Cille. D

* 12a

Romæ, natale sanctorum Cristanti et Dariæ. Et in Hibernia, natale sanctorum confessorum * Lasriani et Segini.

13 d Idus Aug.

Rome; sancti Ypoliti, martiris, sub Decio imperatore, Ualeriano prefecto. C

Hipolitus mart.; Momoedoc. A

Momedoc Feda duin. T

He is not mentioned in D

Romæ, natale sancti Hipoliti martirys sub Decio imperatore. Et apud Hiberniam sancti confessoris Momedoc natale celebratur.

14 e xviiii kal. Septimbris

Uigilia assumptionis sancte Marie. Eodem die; natalis sanctorum confessorum ac presbiterorum, Eusebii atque Gregorij. C

C does not mention S. Fortunatus, but 3 MSS of Ado have "Apud Aquilejam passio sanctorum Felicis et Fortunati fratrum." And many other Martyrologies are cited by Georgius in his note, as mentioning them.

Fortunatus; Factna. A

Fachtna, bishop and abbot, of Dairinis Maelanfaidh, in Ui Ceinnsealaigh. D

Vigilia assumptionis sanctæ Mariæ. Eodem diæ natale sanctorum confessorum et prespeterorum, Eusebii et G*r*igorii. Natale sancti quoque Furtunati. Et apud Hiberniam natale sancti confessoris Fachtnæ.

15 f xviii kal.

Sancte Dei genitricis Marie dormicio. C

Sanctæ Mariæ Dormitio. Ado

Aedh, bishop, i. e., bishop Maccarthinn, of Clochar; and Ferdachrioch was another name for him, when he was abbot of Dairinis at first. D

Ferdachrich. A

Assumptio sanctæ Dei genetricis Mariæ ad angelos. Et eodem die apud Hiberniam natale sancti confessoris Firdacrich.

It will be seen that our text must represent a much later recension. Several of the MS copies of Ado cited by Georgius have the word "assumptio," either coupled with "dormitio" or replacing it. But not one seems to add "ad angelos."

Romæ, sanctæ Serenæ uxoris quondam Diocletiani Augusti, et Metis, natale sancti Arnulfi episcopi et confessoris, et sancti Adrionis martyris.

16 g xvii kal.

Rome; sancte Serene, uxoris quondum Diocleciani Augusti. Eodem die, Metis; natalis sancti Arnulfi, episcopi et confessoris, admirande uirtutis uiri. C

S. Arnulf is given by Usuard, but not by Ado; S. Adrio by neither, unless he is to be recognized in the following entry in Greven's Usuard; "Ipso die, sanctorum Orionis, Tirsi, Agniti."

It will be seen that here as usual the Felire agrees with our MS.

Crucifixion of Adrion. A

Apud Cessaream Capadociæ, natale sancti Ma*m*metis martyris. Eodem quoque die octavæ sancti Laurentii martyris.

17 a xvi kal.

Et apud Cesaream Cappadocie: natalis sancti Mammetis, martiris: qui passus est imperante Aureliano sub Alexandro preside. Ecdem die; octaue sancti Laurencii, martiris. C

Apud P*re*nestinam, natale sancti Agapiti martyris sub Auriliano imperatore. Eodem quoque die apud Hiberniam, natale sanctorum confessorum Dega et Ernine.

18 b xv kal.

Apud Prenestinam ciuitatem, miliario ab urbe tricesimo tertio; natalis sancti Agapiti, martyris, sub Aureliano imperatore, preside Antiocho. C

Mac Creseni Mernoc; Daigh mac Cairill. A

Ernin, i. e., Mernog [Mernocc, in the Irish original], of Rath-Noi... Daigh, son of Cairell, bishop, of Inis-caoin-Degha. D

Natale sanctorum martyrum Magni et Andree cum sociis suis duobus milibus quincentis nonagenti et septem. Et apud Hiberniam natale sanctorum confessorum Mochtai et Enain.

19 c xiiii kal.

Natalis sancti magni, seu sancti Andree martirum, cum sociis suis duobus milibus, quingentis, nonaginta et septem. Et in Hybernia; *sancti* Mocthei confessoris. C

There is much uncertainty whether S. Magnus and S. Andrew are two saints or one under two names: see the note of Georgius. The Felire, contrary to its wont, seems to differ from our MS, for by mentioning Magnus but not Andrew, it implies that they are the same.

The crucifixion of the martyr Magnus, with a company of flowery victory; Mochta; Enan of Drom Raithe. A

Mochta, bishop, of Lughmhagh. Enan, of Druim-raithe, in Westmeath. D

Sancti Samuelis profetæ. Et eodem die natale Forfirii hominis Dei. Et sanctorum martyrum Diascori et Pampilii.

20 d xiii kal.

Sancti Samuelis prophete. Eodem die; Porphirii, hominis dei, qui sanctum martirem Agathonem erudiuit in fide et doctrina Christi. C

Diarscorus; Pampil. A

Neither Ado nor Usuard mention these two martyrs; but neither can they be Irish, since D and T are equally silent about them.

In civitate Salona, natale sancti Anastassii martyris. Item sancti Vincentii martyris, Et apud Hiberniam sancti episcopi et confessoris Senaich.

One MS of Usuard has, "In Hispania, sanctorum Julii, Juliani, Vincentii, Augurii, Fructuosi;" and Greven's ed., which we have already repeatedly found to agree with our text, has "Juliani et aliorum quatuor martyrum," evidently reterring to the same band of martyrs. It will be seen that as usual, the Felire also agrees with the text.

21 e xii kal.

Et in ciuitate Salona; natalis sancti Anastasii, martiris; qui sub Aureliano imperatore martirio coronatus est. C

Vincentius; Bishop Senach of Cluain Iraird. A

Senach, bishop, of Cluain-fhoda Fine, in Fir-tulach. D

22 f xi kal. Romæ, natale sancti Timothèi martyris. Et Juliani cum sociis suis.

Rome, uia Ostiensi, in cimiterio eiusdem; natalis sancti Timothei. C
No copy, either of Ado or of Usuard, is cited as mentioning S. Julianus. He may be the same as the second name in the Felire.
Timothy pupil of Paul; the holy youths of the saint Emelianus. A
One copy of Bede has; "In Gallia civitate Augustoduno natale ss. Medardi et Emiliani cum filiis suis octo."

23 g x kal. Apud Romam urbem, natale Hipoliti, Ciriaci et Archilai. Et apud Hiberniam, natale sancti confessoris et episcopi Eogain.

In portu urbis Rome; natalis sancti Ypoliti, Quiriaci, et Arcillai. Eodem die; sancti confessoris et episcopi Cogani. C
Eoghan, bishop of Ard-sratha, in Cinel Moain. D
Eoghan of Ardsratha. A

Dr Todd remarks (p. lxix) that Cogani is a mistake for Eogan or Eugenius, Bishop of Ardstraw in the county of Tyrone, diocese of Derry.

24 a ix kal. * In India, natale sancti Bartholomei apostoli. Et in Brittania natale sancti P*at*ricii episcopi et confessoris.

In India; sancti Bartholomei apostoli. C
Some MSS of Ado have, "In territorio Nevernensi, natalis sanctorum confessorum Patricii abbatis, et Geldardi presbyteri, qui veræ religionis studiosissimi amatores, etiam miraculis claruerunt." Georgius remarks, "vixit sæculo Xpi vi. et vulgo S. Parriz in Galliis dicitur."
One of the copies of Bede has, "Neveruis civitate depositio S. Patriani abbatis et confessoris."
Old Patrick, a battle chief,
The amiable preceptor of our chief. A
From the Felire it would seem that our MS is mistaken in confounding him with his more celebrated namesake.

* 12b

25 b viii kal. Romæ, sancti Genessi martyris. Eodem die Audonii archepiscopi.

Rome; sancte Genesi, martiris. C
The archbishop Audonius is probably meant for the following, who is given on the previous day by C and some MSS of Ado:—
Apud Rotomagum; depositio sancti Audoeni, episcopi et confessoris. C

26 c vii kal. Romæ, natale sancti Zephirini papæ, qui annis viii°. mensibus vii. et diebus x. Romanam rexit cathedram.

Rome; sancti Zepherini pape, qui rexit ecclesiam annos octo, menses septem, dies decem. C

27 d vi kal. Sep. Apud Capuam natale sancti Ruphi martirys. Item sancti Siagrii episcopi et confessoris.

Apud Capuam; sancti Ruphi, martiris. Apud Augustudunum; sancti Siagri, episcopi et confessoris. C

28 e v kal. Sep. Beatissimi Hermetis martirys. Et eodem die in Affrica, natale sancti Augustini episcopi et confessoris.

Beatissimi Hermetis, martiris. Ipso die in Affrica; depositio sancti Augustini, episcopi et confessoris. C

29 f iiii kal. Romæ, natale beatissimæ Sabinæ martirys. Eodem die quoque, decollatio sanctissimi Johannis Baptizæ.

Rome, in Aduentino oppido Uindinense ad arcum Faustini; beatissime et illustrissime Sabine martiris, que fuit uxor preclarissimi quondam Ualentini. Eodem die; ueneratur decollatio sancti Iohannis baptiste. C

Romæ, natale sanctorum martyrum Felicis et Audacti. Eodem quoque die, natale sanctarum virginum Agappæ cum suis sororibus.

Bede's Martyrology agrees with the spelling in the text of the second name here given, and has a quite different account; "In Venusia civitate Apuliæ natale ss. Felicis episcopi civitatis Tubzocensis, et Audacti et Januarii presbyteri et Fortunatiani et Septimini lectorum: qui temporibus Diocletiani in sua civitate tenti a Magneliano curatore, inde multis diu vinculis et carceribus macerati; et in Africa et in Sicilia, tandem in occisione gladii consummati sunt. Felix quinquaginta sex annorum, virgo obiit. Sunt autem inter Carthaginem et Tibzocam millia passuum triginta quinque."

30 g iii kal.

Rome, uia Ostiensi, miliario secundo ab urbe; beatissimorum martirum Felicis et Adaucti, decollatorum sub Diocliciano et Maximiano imperatoribus, prefecto et iudice Dracontio. Huius secundi martiris nomen quod non inuenerunt, post modum Christiani Adauctum appellauerunt, quod secundo [*lege* sancto] martiri Felici auctus sit, ipsique pro fidei confessione corona martirii aucta. C

Till other Irish Martyrologies are published, it must remain uncertain whether the scribe of our Calendar, has here abandoned Ado for another guide, or whether the change in the spelling is simply accidental.

The beautiful virgin Agatha with her noble sisters. A

I have not been able to find any other commemoration of S. Agappa or Agatha.

Trev*ir*is, natale sancti Paulini episcopi et confessoris. Et in Britania, natale sancti confessoris et episcopi Ædain.

31 a ii kal.

Treueris; sancti Paulini, episcopi et confessoris. Item, ipso die; sancti Edani, episcopi et confessoris. C

Aedan of Inis Medcoit; Paulin of the widows. A

Aedhan, son of Lughar. He was of the race of Eochaidh Finn Fuathnairt, from whom Brighit descends. He was a bishop at Inis Cathaigh, and at Inis Medhcoit, in the north-west of Little Saxonland. D

Natale Jesu Nave et Gedeon profetarum. Et apud Capuam, natale sancti P*ri*sci martyris, qui unus fuit de illis antiquis Christi discipulis, item apud Cessaream Capadociæ, beati Longini militis, quem tradunt illum esse qui lancea latus Domini Salvatoris in cruce pendentis aperuit. Item eodem die Ciciliam sanctam virginem quidam ferunt esse coronatam. Item Sanctonas, beati * Lupi episcopi.

1 [Sept.] b Kal. Septimbris

Ihesu Naue, et Gedeon, prophetarum. Apud Capuam uia Aquaria; natalis sancti Prisci, martiris; qui unus fuit de illis antiquis Christi discipulis. Eodem die, apud Senonas; beati Lupi, episcopi, sanctitate et signis miraculorum illustrissimi. Item, apud Cesaream Capadotie; beati Longini militis et martiris. Quem tradunt illum esse qui lancea latus domini nostri Ihesu Christi pendentis aperuit in cruce. C

The "quidam ferunt" here as on former occasions, points to some source allied to the Felire:—

Cicilia the righteous. A

* 13a

Natale sancti Justi Lugdunensis episcopi. Item sanctarum virginum Molothæ et Teothotæ. Et apud Hiberniam natale sancti confessoris Senain.

2 c iiii n.

Natalis sancti Iusti Lugdunensis episcopi, mire sanctitatis et prophetici spiritus uiri. C

Seanan, of Laithrech-Briuin, in Ui-Faelain. D

Molotha; Teothothain; Senan. A

I have not found any other notice ss. Molotha and Teothota.

Romæ, passio sanctæ Serapiæ virginis. Et apud Hiberniam natale sanctorum confessorum, Luin, Colman et Meicenissi.

On the previous day C has, "Eodem die; sanctorum, Lomani, et Colmani, et Macuisi."

3 d iii n.

Rome; passio sancte Serapie uirginis. Et in Hibernia; sanctorum confessorum Colmani sotiorumque eius. C

Colman of Druim Ferta; Longarad; Mac Nisse of Chondere. A

Mac Neissi, bishop of Coindeire. Colman, of Cluain (or Druim) Ferta Mughaine, in Ui-Failghe. Lon-Garadh, of Sliabh Mairge, or of Magh Tuathat. D

On the last of these names in D, the translator remarks; "His name was Lon or Loman; he was surnamed Garadh from Disert-Garadh, in the Queen's county, where he probably had a cell."

4 e ii n.
Moysi prophete. Et in Hibernia; sancti Ultani, episcopi et confessoris. C
Ultan of Ardbreccain, A
Ultan, (bishop) of Ard-Brecain. D

Moysi profetæ. Et in Hibernia natale sancti prespeteri et confessoris Ultani, admirandæ vitæ ac sanctitatis viri.

Our MS seems wrong in calling S. Ultan only a presbyter; see the preface to C, p. lxxiv.

5 f N. Sep.
In Suburbano Rome; beati Uictorini martiris. C
Brec-buaid (i. e. the victorious); Eolang of Achadhbo. A
Bricin, of Tuaim Dreacain, in Breifne of Connacht. Eolang of Achadh-bo-Cainnigh in Osraighe. D

Romæ, beati Victorini martyris. Et apud Hiberniam, natale sanctorum confessorum Eulaig et Bricin.

6 g viii idus
Zacharie, prophete. Eodem die; Maculini, episcopi et confessoris. C
Mac Cuilinn of Lusca; Sciath; Colum of Rosglanda. A
Mac Cuilinn, bishop, of Lusc. Cuinnigh was his first name. Sciath, virgin, of Fert-Sceithe, in Muscraighe of the Three Plains, in Munster. Colum, of Ros Glanda: i. e., Glan is the name of a well which was there before Patrick; and Domhnach mor Maighe-Imchlair is its name at this day, since Patrick blessed it. D

Natale Zachariæ profetæ. Et in Hibernia natale sanctorum confessorum Meic cuilinn Colombæ, et sanctæ virginis Scethi.

7 a vii idus
Natale beati Iohannis apud Nichomediam sub Diocliciano imperatore. C
I have found no notice of ss. Zenotus and Anathassus, except the following: -
Senotius; host of Anathais. A

Apud Nicomediam, natale sancti Johannis martyris sub Diocletiano imperatore. Item sanctorum martyrum Zenoti et Anathassi.

8 b vi idus
Natiuitas sancte Dei genetricis Marie. Eodem die, apud Nichomediam; natalis sancti Adriani martiris, cum aliis uiginti tribus. C
Mary with 300 martyrs. A

Nativitas sanctæ Dei genetricis Mariæ. Et eodem die apud Nicomediam, natale sancti Adriani martyris.

9 v idus
Sergii pape, qui sedit annos tresdecim Rome. C
Mac-an-tsaeir, (son of the carpenter) i. e. Ciaran of Cluain. A
Ciaran, son of the carpenter, abbot of Cluain-mic-Nois. D

Serigii papæ, qui xiii. annis Romanam rexit cathedram. Et eodem die in Hibernia, natale sancti prespeteri et eximi abbatis Ciarani.

Sergius I. is not in Ado's Martyrology itself, but only in the appendix to it.

10 d iiii idus
Apud Affricam; sanctorum episcoporum, Nemesiani, Felicis, Lucii. C
Fiunbarr of Maghbile. A
Finnen, bishop, of Magh-bile. D

Apud Affricam natale sanctorum episcoporum Nemessiani Felicis Lucii. Et in Hibernia, natale beatissimi episcopi et confessoris sancti Finniani.

11 e iii idus
Rome, uia Salaria, uetere in cymiterio Bassille; natalis sanctorum, Prothi et Iacincti, qui erant eunuchi beate Eugenie uirginis. C
Prothus; Jaquintus; Sillan of Imliuch cain. A
Siollan, of Imleach Cassain, in Cuailgne; or of Imleach-cavin, in Tir Aedha. D

Romæ, natale sanctorum Prothi et Jacinthi, Et in Hibernia sancti Sillani confessoris.

12 f ii idus
Apud urbem Tycinum, que et Appia dicitur; sanctorum confessorum, Syri et Yuencij. C
Ailbhe; Fleidh; Laisre of Daimhinis. A
Ailbhe, archbishop, of Imleach Iobhair, in Munster. Maclaisre, bishop and abbot, of Ard Macha. Fledh, virgin, daughter of the king of Leinster, of Tech-Fleidhe, in Ui-Garchon, in Leinster. D

Apud urbem Tycinium, natale sanctorum confessorum Siri et Juventii. Item in Hibernia natale sanctorum sacerdotum et confessorum Lasren et Ailbi, et sanctæ virginis Fleide.

* Apud Ægiptum civitate Alaxandriæ, beati Pilippi episcopi. Et in Hibernia sancti confessoris et prespeteri Dagain.

13 g idus Sep.

Apud Egiptum, ciuitate Alexandrie; beati Philippi, episcopi. C

Dagan of Inber Doeli. A

Dagan, bishop, of Inbher Daoile in the east of Leinster. D

* 13b

Romæ, natale sancti Cornilii papæ sub persecutione Decii. Item eodem tempore apud Affricam natale beati Cipriani episcopi sub Galliano imperatore. Eodem quoque die, exaltatio sanctæ crucis. Et in Hibernia, natale sancti confessoris Coemain.

14 a xviii Sep.

Rome, uia Appia, in cymiterio Calixti; natalis sancti Cornelii pape, sub persecutione Decii. Item eodem die, apud Affricam: beati Cypriani, episcopi, sub Ualeriano et Gallieno imperatoribus, Galerio Maximo proconsule. Item eodem die; exaltatio sancte crucis. Nam Sergius papa, in sacrario beati Petri apostoli capsam argenteam, que in angulo obscurissimo diutissime iacuerat, et in ea crucem diuersis ac preciosis lapidibus adornatam, domino reuelante repperit. De qua tractis quatuor petallis, quibus gemine incluse erant mire magnitudinis, portionem ligni salutiferi dominice crucis interius positam inspexit. Que ex tempore illo annis singulis, in basilica saluatoris, que appellatur Constantiniana, die exaltationis eius ab omni adoratur atque osculatur populo. C

Choeman Brec; Ciprian; Cornil. A

Caemhan Brec, of Ros-each, in Caille-Follamhain in Meath. D

Natale sancti Nicomedis martyris. Item sancti Appri Tulensis episcopi et confessoris.

15 b xvii kal. Octimbris

Natalis sancti Nichomedis, martiris. Eodem die; festiuitas sancti Appri, Tullensis ecclesie episcopi, et confessoris. C

Calcidonia, natale sanctæ Eufemiæ virginis. Quæ sub Diocletiano imperatore, diversis examinata suppliciis, novissime bestiarum morsibus martiryy cursum complevit. Et in Hibernia, natale sanctorum confessorum et sacerdotum Lasren Monenn et Lasren.

16 c xvi kal. Oc.

Calcidonia; natalis sancte Eufemie, uirginis. Que sub Diocleciano imperatore, proconsule Prisco, diuersis examinata suppliciis, nouissime bestiarum morsu martyrium compleuit. C

Moinend; Laisren in hI; Laisren of Mena. A

Maoineann, bishop of Cluain-Conaire, in the north of Ui-Faelain. Laisren, abbot of Ia Coluim-Cille. Laisren, of Mena: i. e., Mena is the name of a river which is in Laoighis; or it was from a bridge, which is on that river, the place was named, i. e., Mena. D

In Britania, natale sanctorum Socratis, Stefani, Nividuni, Valeriani, Marci, et Gordiani. Et in Hibernia natale sancti confessoris Brocain, et sanctæ virginis Riaglæ.

17 d xv kal.

In Britannis; Socratis, Stephani. Niuiduni; sanctorum, Ualeriani, Macrini, et Gordiani. C

This shows how the pointing of the text is to be corrected. Georgius tells us that Nivedunum is Nyon in Switzerland.

Bracan of Ros Tuirc; Riaghail. A

Riaghail, of Tech Riaghla, in Leath-Chathail. Bracan, of Rostuirc, in Magh Raighne, in Osraighe. D

Natale sancti Mothodii, Olimpii, Liciæ.

18 e xiiii kal.

Natalis sancti Mothodii, Olimpii, Licie, et postea Tyri episcopi. C

This shows that but one saint is here commemorated—S. Methodius, the early ecclesiastical writer, who is said to have first been bishop of Olympus in Lycia, and then of Tyre.

19 f xiii

In Neapoli, ciuitate Campanie; natalis sanctorum Ianuarii, Beneuentane ciuitatis episcopi, cum Sotio diacono Messane ciuitatis, et diacono suo Festo, et lectore suo Desiderio. C

Our MS is here incorrect in making S. Sosius one of the deacons of S. Januarius. Though he suffered martyrdom with his friend, he belonged to another diocese.

In Neapoli Campaniæ, sanctorum Januarii cum binis suis diaconibus Sosio et Festo, et lectore suo Desiderio.

20 g xii

In Cizico; natalis sancte Fauste, uirginis, et Euilasii. Eodem die; uigilia sancti Mathei apostoli. C

Natale sanctæ Faustæ virginis, et Evilassi. Et eodem die vigilia sancti Mattei apostoli.

21 a xi

Mathei apostoli, et euangeliste, qui primus in Iudea euangelium Christi Ebraico sermone conscripsit. C

Mattei apostoli et evangelizæ, qui primum in Judea evangelium Christi Hebreico scripsit sermone.

A leaf has been lost here.

[11 October]

In Hibernia; natalis sancti Channiche, abbatis et confessoris. C

Fortchern; Loman; Caindech son of Ua Daland. A

Cainneach, [The Irish original has "Caindeach"] abbot. Achadh-bo was his principal church. A very ancient old vellum book states that Cainneach was, in his habits and life, like unto Philip the apostle. Foirtchern, son of Feidhlimidh, son of Laoghaire, son of Niall of the Nine Hostages. He was a bishop and a disciple of Patrick. Lomman, bishop, another disciple of Patrick, and he was of Ath-Truim also. D

Dr Reeves informs me that in Irish it is a common practice to substitute *nd* for *nn*, and *vice versa*. In like manner *cc* is equivalent to *g*.

* Et apud Hiberniam natale sancti confessoris et prespeteri Cainnich. Et item in Hibernia sanctorum confessorum F*or*tcheirn et Lo*m*main.

* 14a.

12 a iiii id.

Apud Rauennam, uia Laurentina; natalis sancti Hedistii. C

Fiacc; Fiachra of Oame; Mobii Clarainech. A

Fiacc, bishop, of Slebhte in Leinster. Fiachraidh, his son, of the same church with Fiacc his father. Mobhi Clairenech, (abbot), of Glas Naoidhen in Fine-Gall; and Bearchan was another name for him. D

Apud Ravennam natale sancti Edistii. Et in Hibernia natale sanctorum confessorum. Fiacc Fiachraich, et beatissimi ac venerabilis viri Mobi, qui absque nasso et oculis plana facie natus de mortua ut ferunt femina et conceptus.

The additional particulars in our text about Mobi are an explanation of the epithet given him in D, 'clar-ainech,' i. e. 'tabulata facies,' as Dr Reeves informs me.

13 iii id.

Commemoratio sanctorum confessorum et martyrum, quatuor milium nongentorum septuaginta sex. Qui persecutione Wandalica apud Affricam, cum essent ecclesiarum clerici, episcopi, presbiteri, diaconi, associatis sibi turbis fidelium populorum, iussu Hunerici regis Arriani, pro defensione catholice ueritatis, in horribile hereme exilium trusi, et inter Mauros ferocissimos deputati sunt. C

Comgan; Findsech. A

Comhdhan, of Cluain-connaidh, in Cuircne. Findsech, virgin, of Sliabh Guaire, in Gailenga. D

Commemoratio sanctorum confessorum et martyrum iiii^or^ milium noncentorum et lxxvii. Et apud Hiberniam, natale sancti confessoris Co*n*gain, et sanctæ virginis Finsiche.

14 ii id. Oc.

Turonis; depositio sancti Uenanti, abbatis et confessoris. Rome; passio sancti Calixti pape. C

Toronis, depositio sancti Venantii abbatis et confessoris, Romæ, pasio sancti Calisti papæ.

In Gallia, natale sanctorum Maurorum, Romæ quoque sanctæ Furtunatæ, Remis, sancti Basolii confessoris.

The printed ed. of Ado does not mention either S. Fortunata or S. Basolus, but several of his MSS give the latter, and the former occurs in the Appendix.

In Affrica, pasio sanctorum martyrum Ceicræ, et aliorum ducentorum lxx. pariter coronatorum. Et in Hibernia sanctorum confessorum, Cere, Riagla et Colmain.

The words "Ceicræ et aliorum" are not in Ado. From Georgius' note, they seem derived from S. Jerome. Bede has them in one copy.

In Gallia, natale sancti Florentii episcopi, qui multis virtutibus clarus in pace quievit. Et sancti Nicodimi martyris.

If there is any mistake about S. Nicodimus, it is shared by the Felire. In some copies of Usuard, three martyrs at Nicomedia are given, which may have been thus altered.

Natale sancti Lucæ evangelizæ, qui natione Syrus fuit Antiochensis, arte medicus, apostoli Pauli discipulus, usque ad confessionem ejus serviens domino sine crimine.

Ado merely gives S. Luke's name. Bede has the same account as C and our text.

Apud Antiochiam natale sanctorum Beronici, Pelagæ et aliorum xl. novem. Et aliorum.

In Gallia, natale sancti Cap*ra*ssi martirys. Et in Hibernia sancti confessoris Fintain.

Apud Nicomediam, natale sanctorum martyrum Damassi, Zoticii, Gaii, cum xii. milibus. Et in Colonia, xi. milium virginum. Et in Hibernia, sancti confessoris Munnu in virtutibus et miraculis clarissimi viri.

The 11,000 are only mentioned in the appendix to Ado.

* Apud Adrionopolim Traciæ, natale sanctorum Pilippi Eusebii. Et Hermetis et sancti Severi, et passio sancti Leogati martyris.

S. Severus and S. Leogatus or Leucadius are not mentioned by Ado, but are found in several other Martyrologies.

15 Id. Oc.

In Galliis apud Coloniam Agrippinam, sanctorum Maurorum de militibus [*add*, sancti Gereonis] qui ex illa legione sacra Thebeorum cum [*add*, essent] numero trescentis sexaginta, apud eandem urbem martirium consummantes, conditi sunt in basilica, que ex mirabili opere ex musiuo quodammodo deaurata resplendet. Vnde etiam incole sanctos eos aureos uocitare consuerunt. *Rome; sancte Fortunate.* Remis ciuitate; depositio sancti Basoli confessoris. C

The great passion of the Muri. A

16 xvii kal. Novimbris

In Affrica; passio sanctorum martirum, Ceicre, et aliorum ducentorum septuaginta pariter coronatorum. C

Cias with a noble 300 and 4 tens full of victory; Raigoil; Colman of Cill Riradh. A

Riaghail, abbot, of Muicinis, in Loch Deirgdheirc. Colman, bishop, of Cill-Ruaidh, in Dal-Araidhe, on the brink of Loch Laoigh, in Uladh. Ceara, of Magh-ascadh. D

17 xvi kal.

In Galliis, ciuitate Arausica; sancti Florencii episcopi, qui multis clarus uirtutibus in pace quieuit. C

Nicodimus mart. A

I have not found any other notice of this martyr.

18 xv kal.

Natalis sancte Luce euangeliste. Qui fuit natione Syrus, Antiocensis, arte medicus, discipulus apostolorum; postea Paulum secutus, usque ad confessionem eius seruiens domino sine crimine. C

19 a xiiii kal.

Apud Antiochiam Sirie; natalis sanctorum, Beronici, Pelage, et aliorum quadraginta nouem. C

The "et aliorum" may refer to those mentioned in the Felire:—

Auster crucified; Host Suissi. A

20 xiii kal.

In Galliis, Aginno ciuitate; natalis sancti Caprasii, martiris. C

Fionntain, of Dermagh in Ui-Duach. D

21 xii kal.

Apud Nichomediam; natalis sanctorum martirum, Dasii, Zotici, Gaii, cum duodecim milibus. In Colonia; undecim milia uirginum. C

Munna, bishop and abbot, of Cluain Eidhnigh in Laoighis. Fionntain was another name for Munna. A very ancient old vellum book states that Munna, the son of Tulchan, was in his habits and life like unto Job the patient. D

Fintan son of Tulchan. A

* 14b.

22 xi kal. Novimb.

Apud Adrianopolim Tracie; natalis sanctorum, Philippi, Eusebii, et Hermetis. In Tracia; sancti Seueri. Et alibi: passio sancti Leogati martiris. C

Crucifixion of Philip the bishop; Matthew; Eusebius. A

23 e x kal. Novimb.

Apud Antiochiam Sirie; natalis sancti Theodoriti presbiteri. Qui secutione Iuliani impii, . . post eculei penam, et multos ac durissimos cruciatus, eciam lampadibus circa latera appositis inflammatus est. In Colonia; sancti Seuerini, episcopi et confessoris. C

Ado adds with regard to S. Theodorite, "cum in confessione Christi persisteret, occisione gladii martyrium consummavit."

Apud Antiochiam, natale sancti Teodoriti prespeteri et martirys. Et in Colonia, sancti Severini episcopi et confessoris.

S. Severinus of Cologne is given in several MSS of Ado, and in the appendix, but not in Georgius' text.

24 f ix kal.

Apud Affricam; commemoratio sanctorum martirum, Marciani, et Satiriani, cum duobus fratribus eorum, et egregie Christi ancille Maxime uirginis. C Ado gives this on 16 Oct.

Apud Affricam, commemoratio sanctorum martyrum Marciani et Satiriani. Cum duobus fratribus eorum. Et egregiæ Christi ancillæ Maximæ virginis.

25 g viii kal. Novimb.

In Galliis, ciuitate Suessionis; natale sanctorum, Crispini et Crispiniani. C

Four tens, two fifties with Maxim; Laisren s. of Nasca. A

Laisren, son of Nasc [Nascca in the Irish], of Ard-mic-Nasga, on the brink of Loch Laoigh, in Uladh. Laisre, son of Colum, of Druim-liag. Gorman, of Cill-Gorman, in the east of Leinster. D

In Gallia, natale sanctorum Crispini et Crispiniani, Et in Hibernia, natale sancti confessoris Lasriani, et sancti Gormani confessoris et perigrini et sanctissimi viri.

26 a vii kal.

In Hispanniis, Alela ciuitate; natalis sanctorum, Uincencii, Sabine, et Cristetes. C Ado gives this on the following day.

Nassad, Beoan, Mellan; daughters of Mac Iar. A

Beoan, bishop, and Meallan, of Tamlacht Menainn, at Loch Bricrenn in Ui-Eathach-Uladh. Darinnill, virgin; Darbelin, virgin; Cael, virgin; and Coimh-gheall, virgin; were the four daughters of Mac Iaar, and they were of Cill-na-ninghen, by the side of Tamhlacht to the south. D It does not mention Nasad.

In Hispania, natale sanctorum Vincentii, Sabinæ et Cristetis. Et in Hibernia, natale sanctorum confessorum Nasad, Beoain, et Mellain, et filiarum virginum filii Jair.

27 b vi kal.

Vigilia beatorum apostolorum, Symonis et Iude. C

Erc of Domnachmor; Abban; Odhran the swimming; Colman hUa Fiachrach. A

Earc, bishop, of Domhnach-mor-Maighe-Luadhat, in the north of Ui-Faelain. Odhran, abbot of I, [the editor points out that this is a mistake] and of Tigh-Airerain in Meath. Colman, Ua Fiachrach, of Senbotha. Moaba, son of Ernan. D

Vigilia beatorum apostolorum Simonis et Judæ. Et in Hibernia, natale sanctorum confessorum, Ercci, Abban, Odran, et Colmain.

28 c v kal.

In Perside; natalis sanctorum apostolorum Symonis Cananei, et Thaddei, qui eciam Iudas Iacobi legitur. C

Tatha and Simon. A

S. Terence is not mentioned by Ado, but several copies of Usuard (including Greven's edition) give his name; "Methis, depositio sancti Therentii episcopi et confessoris."

In P*er*sidia natale sanctorum apostolorum Simonis Cannanei, et Tathei. Et eodem die sancti T*er*entii episcopi et confessoris.

Ado does not mention the country where these apostles suffered.

29 d iiii kal.

Ciuitate Tingitana; passio sancti Marcelli centurionis, qui capitis abscisione martirium consummauit. Et alibi, passio sancti Feliciani cum sociis suis. C

Ado has this entry on the following day, S. Felicianus being only given in the appendix.

Civitate Tingitana, pasio sancti Marcelli centurionis, qui capitis decollatione martiryum consummavit. Et sancti Feliciani martyris cum suis sociis.

Apud Affricam, natale sanctorum martyrum Rogationi prespeteri et Felicissimi. Et apud Hiberniam, natale sanctorum confessorum Colmani, et sanctæ virginis Ernach.

30 e iii kal.

Apud Affricam; natalis sanctorum martirum, Rogatiani presbiteri, et Felicissimi. Qui, persecutione Decii et Ualeriani, illustri sunt martirio coronati. C Ado has this entry on the 26th.

Ernach; Colman s. of Ella Gualae. A

Colman, abbot, of Cammus Comghaill, on the brink of the Bann. Ernach, son of Echin. D

In Gallia, natale sancti *Quintini* martirys. Et eodem die, vigilia omnium sanctorum. Et in Hibernia, natale sancti confessoris Faelani, et Æda.[a]

The addition of the Vigil of All Saints shows our Calendar to be a late one. Georgius found it only in one of his copies of Ado, and there, added by a later hand.

31 f ii kal.

In Galliis, oppido Uirmadensi; natalis sancti Quintini, martiris, qui sub Maximiano imperatore martirium passus est. Eodem die; passio sancti Foilani martiris. C

On S. Foilanus, who is not given by Ado but is found in some of the additions to his list, see Georgius' note; also Dr Todd's preface to C p. lxxviii.

Faelan, abbot, brother of Fursa. It was he that suffered martyrdom in France. D

[a] This word is written with the diphthong.

Quintinus; Faelan. A

I have found no mention of S. Æda, but on the following day D has, "Aedh, son of Roi, of Foibren."

Romæ, natale sancti Cessarii martyris. Et eodem die festivitas omnium sanctorum. Et apud Hiberniam, * natale sanctorum confessorum, Lonani, Colmani, et Cronani.

1 [Nov.] g Kal. Novimbris

Rome; natalis sancti Cesarii martiris. Et ipsa die; festiuitas omnium sanctorum. Hec festiuitas sanctorum generalis est Rome. C

Lonan, Colman, Cronan. A

Lonan, of Trefoit, in Bregha, at the Boinn. Colman, son of Fionan, of Ath Iomglaisse. Colman. Cronan, of Maethail. D

* 15a

Natale sancti Victorini Pictaviensis episcopi. Et apud Hiberniam, natale sancti episcopi et confessoris Ercci.

2 a iiii n.

Natalis sancti Uictorini, Pictauionensis episcopi. Qui persecutione Diocletiani martirio coronatus est. C

Erc of Slane. A

Earc of Slaine, bishop of Lilcach, and of Ferta-fer-Feig, at the side of Sidh-Truim to the west. D

Apud Cessariam Capadociæ, natale sanctorum Germani, Teophili, Cessarii, et Vitalis. Et in Hibernia, natale sanctorum confessorum Muirdebuir Curcunutain et Coemain.

3 b iii n. No.

Apud Cesariam Capadotie; natalis sanctorum Germani, Theophili, Cesarii, et Uitalis. C

Muirdebair; Corcnutan; Coemhan of Enach. A

Corcunutan, of Doire-Eidhneach, i. e. of Doire-na-fflann, in Eoghanacht Chaisil. Muirdeabhair, the Wise, of Disert Muirdebra. Caemhan, of Eanach-Truim, in Laoighis, in the west of Leinster. D

In Gallia, natale sancti Amantii episcopi. Et in Nicea sancti Dominini.

S. Domninus, bishop and confessor, is given only in the appendix to Ado, and there as having lived 'apud Vieunam.' Some copies of Bede agree with our text.

4 c ii n.

In Galliis ciuitate Redenis; natalis sancti Amancij episcopi, cuius uita anctitate et miraculis extitit glorsosa. In Nicea; natalis sancti Domnini. C

Zachariæ profetæ patris Johannis Baptizæ. Et in Hibernia, sancti confessoris Colmain.

5 d N.

Zacharie prophete, patris Johannis baptiste. C

Colman of Glenn Delmaic. A

Colman of Glenn-Dealmhaic, in Magh Raighne, in Osraighe. D

6 viii id.
Zoniza [*for* Toniza, Tunis] Affrice; natalis sancti Felicis. In Gallia, ciuitate Redenis; depositio sancti Melani episcopi et confessoris. C

In Affrica, natale sancti Felicis martyrys. Et in Gallia, depositio sancti Melanii episcopi et confessoris.

S. Melanius belongs to the appéndix to Ado.

7 f vii id.
Natalis sancti Amaranti martiris. Hasternaco monasterio; depositio sancti Willibrordi, episcopi et confessoris. C

Natale sancti Amaranti martyris. Et sancti Millibordi episcopi et confessoris.

S. Willibrordus also belongs to Ado's appendix.

8 g vi id.
Rome; natalis sanctorum quatuor coronatorum, Claudii, Nichostrati, Simphoriani, Castorii, et Simpplicii. C

Barrfinn son of Aedh. A

Bairrfionn, son of Aedh, of Achadh Chaillten, in Ui-Drona. D

Romæ, natale sanctorum iiii^or coronatorum, Claudii, Nicos*tra*ti, Simforoniani, et Castorii, Simplicii. Et in Hibernia sancti confessoris Barrinni.

It will be seen that our text agrees with C in the mistake of confounding the four crowned martyrs with the five here named. Ado carefully distinguishes them, but not Bede.

9 a v id.
Rome; sancti Theodori, martiris. Et in Hibernia; sancte uirginis Sinche. C

Sinche. A

Sinech, of Cluain Leith-teangadh, virgin. She was either of the race of Maine, son of Niall of the Nine Hostages, or of the race of Corb Ulom, son of Fergus, son of Ross. D

Romæ, sancti Teodori martyris. Et in Hibernia sanctæ virginis Sinche.

10 b iiii id.
In territorio Agathensi, in Cesarione; natalis sanctorum martirum, Tiberii, Modesti, et Florentie. Qui tempore Diocliciani, uariis tormentis cruciati, martirium compleuerunt. C

Aed son of Brec. A

Aedh, son of Breac, bishop, of Cill-Air, in Meath, and of Sliabh Liag, in Tir-Boghaine, in Cinel-Conaill. D

[a] I am not sure whether the scribe meant to begin this word with a diphthong or with separate letters.

Natale sanctorum martyrum, Tib*er*ii, Modesti, et Florentiæ. Et in Hibernia natale sancti Aeda[a] episcopi et confessoris.

11 c iii id.
In Galliis, Turonis ciuitate; natalis sancti Martini episcopi et confessoris. Qui tres mortuos suscitauit, et multas uirtutes fecit. Eodem die, in Scicia, metropoli Prigie Salutarie; passio sancti Menne martiris ... persecutione Dioclecioni et Maximiani. C

Cairpre of Culkaithin; S. Martin. A

Coirpre, bishop, of Cuil-Raithin, son of Decill, son of Nadsluagh, of the race of Irial, son of Conall Cearnach. D

In Gallia Toronis civitate, natale sancti Martini episcopi et confessoris, qui tres mortuos suscitavit multisque virtutibus ac miraculis refulsit. Item eodem die in Frigia, pasio sancti Mennæ martyris. Et in Hibernia, sancti Corbri episcopi et confessoris.

Ado has not got any reference to S. Martin's miracles.

* 15b

12 d ii id.
Apud Affricam; commemoratio sanctorum Archadii, Paschasii, Probi, [*Ado adds* et Eutychiani] qui ex Hispannia oriundi, cum apud Sigiricum Wandalorum regem, merito sapientie et fidelis obsequii cari clarique haberentur, nec in Arrianam perfidiam, cui ipse deditus erat, ullatenus declinare paterentur, excitato in rapidissimam iram barbaro, primo proscripti, deinde in exilium [*add* acti] atque atrocissimis suppliciis excruciati, illustri martirio mirabiliter occubuerunt. C

It will be observed that our text has been so carelessly abridged, that the sentence has been left incomplete.

Cumain son of Fiachna. A

Cuimmin Foda, son of Fiachna, bishop, of Cluainferta-Brenainn. D

* Apud Affricam, natale sanctorum Arcadii Paschasii Probi, et Ethigiani, qui ex Hispania oriundi. Et in Hibernia sancti Cum*m*ini confessoris.

Ravenna, natale sanctorum martyrum Valentini, Solutoris, Victoris. In Italia natale sancti Columbani Scoti.

13 e Id. No.

Rauenna; natalis sanctorum martirum Ualentini, Solutoris, Uictoris. C

The mention of S Columbanus of Bobbio on this day seems a mistake of the scribe. He is given again below on the 21st.

Apud Traciam, natale sanctorum martyrum Clem*en*tini Teothoti, et Filumini. Et in Hibernia, natale sanctorum confessorum Colmani, et trium fratrum, Gabran Eoil et Fachtnæ.

14 f xviii kal. Decimbris

Apud Traciam, ciuitate Eraclea; natalis sanctorum martirum, Clementini, Thodoti, Filumini. C

Clement and Colman. A

Colman, of Inis-Mocholmog, in Ui-Enechlais, in the west of Leinster. The three sons of Dubhthach, i. e., Fachtna, of Cill-Toma; Gabhran, and Euhel, the other two. D

Antiochiæ, natale sanctorum Donati Restituti Valeriani, Fructuosæ cum aliis xii. et in Colonia sancti B*ene*di*cti*.

15 g xvii kal.

Antiochie; natalis sanctorum Donati, Restituti, Ualeriani, Fructuose, cum aliis duodecim. Et sancti Benedicti in Colonia. C

The first entry occurs in Ado on Aug. 23 but neither he nor Bede seem to have any notice of this S. Benedict of Cologne.

Natale sancti Eucherii episcopi Lugdunensis admirandæ fidei vitæ ac doctrinæ viri.

16 a xvi kal.

Natale sancti Eucherij, episcopi Lugdunensis, admirande fidei, uite et doctrine uiri. C

Apud Pont*um*, natale sancti G*ri*gorii episcopi et martirys. Et in Hibernia, natale sanctorum confessorum Buadbeo et Dulech.

Ado gives S. Gregory Thaumaturgus on July 3, but several MSS mention him again on this day.

17 b xv kal.

Apud Pontum; natalis sancti Gregorii, Neocesariensis episcopi et martiris. Eodem die; sancti Dulech confessoris. C

Buaidbeo; Duilech of Clochar. A

Duileach, of Clochar, to the south of Faeldruim, in Fine Gall. Aenghus, i. e., Buaidhbheo, of Cill-mor, of Airther Fine. D

Antiochiæ, natale sancti Romani martyris. Et in Hibernia, natale sancti confessoris Ronain.

18 c xiiii k.

Antiochiam; natalis sancti Romani. Qui . . . laqueo stragulatus est. C

Ronan. A

Ronan, son of Berach, of Druim-Fionnasclaing in Conaille Muirtheimhne, in Uladh. D

Romæ, natale sancti prespeteri et martyris, qui sub Maximiano imperatore pasus est. Et sancti Simplicii episcopi.

19 d xiii kal.

Rome, uia Appia; natalis sancti Maximi, presbiteri et martiris. Qui persecutione Maximini passus, positus est ad sanctum Sixtum. C

Consecration of basilica of John, in which went 70 with Maxim. A

Georgius in his note on Ado says:—"Pone sequitur in nostris apographis Simplicius, episcopus Augustodunensis, de quo hac die iterum Hieronymiana, licet inter Auctaria a Florentinio amandentur."

This is another proof that our text is based on a later copy of Ado than that which was used for C.

Romæ, natale sancti Pontiani papæ. Et in Hibernia, natale sancti confessoris Fræchani.[a]

20 e xii kal.

Rome; natalis sancti Ponciani pape. C

Fraechan. A

Fraechan, bishop, of Bó-chluain or of Inis-mac-Earca. D

[a] This word is written with the diphthong *æ*.

21 f xi kal.

In Italia, monasterio Euouio [*Ado has* Bobio]; natalis sancti Columbani abbatis. C

Mac Comain of Arann and Mac Congraidh out of Ere. A

Columban, abbot, who was in Italy. Colman, son of Coman, of Ara-airthir. Aedhan, son of Concradh, of Cluain-Eidhneach. D

In Italia, natale sancti Columbani abbatis. Et in Hibernia, natale sanctorum confessorum filii Commain * et filii Congnaid.

* 16a

22 g x kal. De.

Rome; passio sancti Cecilie uirginis. In Capadocia; natalis sanctorum, Longini, Leoncii et Fausti. C

Romæ, passio sanctæ Ceciliæ virginis et martyris. In Campadocia natale sanctorum Longini, Leontii, et Fausti.

S. Longinus is given only in some MSS of Ado, and the other two not even there; but all three are found in Greven's ed. of Usuard and in one of the copies of Bede.

23 a ix kal. Dec.

Rome; natalis sancti Clementis episcopi et martiris. C

Vico Sarchinio, depositio sancti Trudonis presbyteri et confessoris.—Supplement to Ado.

In pago Hasbanio, sancti Trudonis presbiteri et confessoris. U

Sollerius says, "Est is a quo oppidum Hasbaniæ Trudonopolitanum, diœcesis et ditionis Leodiensis cognominatur, olim Sarchinium, pluribus sanctis celebre."

Romæ, natale sancti Clem*ent*is episcopi et martyris. Item sancti Fateri prespeteri, et sancti Trudonis confessoris.

The Brussels copy of U has, "apud civitatem Bituricas, sancti Faceri presbyteri." Puto (adds Sollerius) esse Faretri, vel Pharetrii, Gall. Phalier.

Greven's ed. of U; "Bituricas, sancti Fateri presbyteri."

24 b viii kal.

Rome; natalis sancti Grisogoni martiris. C

Cianan of Daimhliacc; Mac Lenine; Colman of Dubh Chuilenn. A

Cianan, bishop, of Daimhliag, in Bregia. [In a note it is added, "The saint's name is written Ciannan in Marian O'Gorman."] Colman, son of Lenin, of Cluain-Uamha, in Ui-Liathain. D

Romæ, sancti Crisogonii martyris. Et in Hibernia sanctorum confessorum Ciannan, Colman Meiclenin.

25 c vii kal.

Natalis sancti Petri Alexandri episcopi. In Hibernia; sancti confessoris Finnchua. C

Findchu of Bri Gobhann. A

Fionnchu, son of Fionnlogh, of Bri-gobhann, in Fir-Maighe-Feine, in Munster. D

Natale, sancti Petri Alaxandrini episcopi. Et in Hibernia sancti confessoris Finchon.

26 d vi kal.

Natalis sancti Lini pape. Qui post beatum Petrum primus Romanam ecclesiam tenuit annis undecim, et martirio coronatus. C

Banban; bishop Siric. A

Siric, bishop, of Magh-Bolg, in Fir-Cul, in Bregia. Banbhan, bishop, of Lethghlinn. D

Natale, sancti Lini papæ et martyris. Et in Hibernia natale sanctorum confessorum Banban et Sericii epis*copi*.

27 e v kal. De.

Avgustuduno; depositio Amatoris episcopi. In Galliis, ciuitate Regensi; natalis sancti Maximi episcopi. C

Ado adds of him; "Denique inter alia gesta magnifica, tres mortuos vivens, unum tactu (quod ad sepulcrum vehebatur) loculi, mortuus suscitavit."

Seehnall who sang the praise of Patrick. A

Seachnall, i. e. Secundinus, primate of Ard-Macha. D

Apud Augustunam, natale Amatoris episcopi. In Gallia natale sancti Maximi episcopi, qui tres mortuos suscitavit. Et in Hibernia sancti episcopi et confessoris S*ecun*dini.

S. Amator is found only in the appendix to Ado, where he is given on the preceding day.

Natale, sancti Sostenis discipuli apostolorum. Et Hibernia, tres filii Bochrai perrexerunt ad Christum.

28 f iiii kal.

Natale sancti Sostenes, discipuli apostolorum. C

Sons of Bochra of Aebad Rathin. A

The three sons of Bochra, i. e. Laidhgenn, Cainneach, and Accobhran; and they are of Achadh Raithin, in Ui-Mic-Caille, in Deisi-Mumhan. Bochra was the name of their mother. D

Vigilia sancti Andreæ apostoli. Et in Hibernia, natale sancti Brændini[a] confessoris. Eodem quoque die sanctæ virginis Fiadnatæ.

29 g iii kal. Decim.

Uigilia sancti Andree apostoli. C

Brendan of Birr. A

Brenainn, abbot, of Biorra. Fiadhnat. D

[a] This word is written with the diphthong.

In civitate Patras provinciæ Achaiæ, natale sancti Andreæ apostoli, qui etiam evangelium Christi in Scithia predicavit.

30 a ii kal.

In ciuitate Patras, prouintie Achaie; natalis sancti Andree apostoli, qui eciam apud Sichiam predicauit. C

Romæ, natale sanctorum Candidæ Lucii, Marinæ, Ambonii et Filati. Et in Hibernia natale sancti confessoris Nessain.

The first five saints are not in Ado. Several copies of Usuard have them, taken from S. Jerome.

1 [Dec.] b Kal. Decimbris

Rome; natale sanctorum, Candide, Lucii, et Marine, Amboni, Filati. C

Nessan of Uladh. A

Neassan, of Inis Doimhli, i. e., Inis-Uladh; for the Ultonians inhabited it. D

Romæ, natale sanctorum P*ri*mitii, Potentiani Viviani. Et in Hibernia, sancti confessoris Maelodrain.

Ado only mentions S. Viviana (feminine). The others are found, with much variety of spelling, in some of the copies of Usuard.

2 c iiii n.

Rome; natale sanctorum, Primi, Potentiani, Uiuiani. C

Maelodhran. A

Maelodhrain, of Tuam-inbhir, in West Meath, and he was a confessor. D

In Mauritania, natale sancti Cassiani martyris * gloriosi. Et in Hibernia sancti confessoris Maccaige.

3 d iii n.

Tingi, metropoli Mauritannie Tingitane; natalis sancti Cassiani, martiris gloriosi. C

Mac Oige of Lismor. A

Maccoige, abbot, of Lis-mor-Mochuda. D

* 16b

Commemoratio sanctorum confessorum, Armogastis Archinimi, et Saturi. Et in Hibernia, natale sancti confessoris Firdalethi seu Berchain.

The first three saints are found in some MSS of Ado, but not in his printed text.

4 e ii n.

Commemoratio sanctorum confesorum Armogasti, Arthinimi, et Satiri. Qui apud Affricam, tempore Wandalice persecutionis, . . . cursum gloriosi certaminis impleuerunt. C

Ferdalethin. A

Bearchan, bishop and apostle of God, of Cluain-sosta, in Ui-Failghe. Ferdaleithe was another name for him, i. e., he spent half his life in Alba, and the other half in Erin. D

In Affrica, natale sanctæ Crispinæ virginis. Et Justini episcopi. U*m*bani, Filadii.

5 f N. De.

In Affrica, apud Coloniam, apud Tebestinam; sancte Crispine. C

Justinus bishop; Crispæna; Umbanus; Filadus. A

I have not found any other mention of S. Justinus.

Sanctorum . . . Feladi. H

Natale, sancti Necolai episcopi Miror*um* Liciæ, In Ravenna sancti Blassii episcopi et martyris. Et in Hibernia, sancti confessoris Gobbain.

6 g viii id. De.

Sancti Nicholai, episcopi Mirrorum Licie. C

I have not found any other mention of S. Blasius of Ravenna.

Gobban. A

Gobban Fionn, of Cill Lamhraidhe, in Ui-Caithrenn. He was an abbot of monks. D

7 a vii id.

Commemoratio sanctarum Dionisie, Datiue, Leontie, et Emiliani medici. Qui omnes persecutione Wandalica ... Eodem die; octaue sancti Andree apostoli. C

Buite of Mainister. A

Buite, i. e., Boetius, bishop of the Monastery. A very ancient old-vellum-book states that Buite, son of Bronach, and Beda the Wise, had a resemblance to each other in habits and life. D

Commemoratio sanctarum Dionissiæ, Dativæ, Leontiæ. Eodem die, octavæ sancti Andreæ apostoli. In Hibernia, sancti episcopi et confessoris Buti. Admirandæ sanctitatis viri.

The first three saints are given by Ado on the preceding day, but with much variation of orthography. The entry in our text and in C seems taken from the Little Roman Martyrology. The octave of S. Andrew is in the appendix to Ado.

8 b vi id.

Rome; natalis sancti Euticiani pape. C

Icht-brictan. A

Ecbrit or Icbrit. D; where a later hand has added 'videtur Anglus,' which is now confirmed by our text.

[a] The letter *n* has a dot over it.

Romæ, natale sancti Euticiani papæ. Et in Hibernia, sancti Hicht Brichtain confessoris Angli[a] natione.

9 c v idus

Natale sancte Leochadie uirginis. C

Two daughters of Oilill, the two suns of the east of Life. A

Feidhlim, virgin, and Mughain two daughters of Ailill, son of Dunlang. D

Natale sanctæ Leocadiæ virginis. Et apud Hiberniam, natale sanctarum virginum Fedelmæ et Mugaine.

10 d iiii idus

Apud Emeritam, Hispannie ciuitatem; natalis sancte Eulalie uirginis. C

Modimoc. A

Modiomog [Modiomocc, in the Irish original], bishop and confessor, of Cluain-cain-Aradh, in Munster. D

In Hispania, natale sanctæ Eulaliæ virginis, et martyris. Et in Hibernia, sancti confessoris Modimoc.

11 e iii idus

Danielis prophete. C

Senoc; Meilteoc. A

Elltin, of Cionn-saile, in the south of Erin. Mosenog [Mosenocc, in the Irish] Mughna, of Bealach-Mughna, in the west of Leinster. D

[a] The *s* in this word has a dot over it.

Danielis profetæ, Et in Hibernia, natale sanctorum confessorum Ellteni, et Mosenoc.[a]

12 f ii idus

In Alexandria; sanctorum Sammoni et Emeriti. Et in Hibernia; sancti Finniani *episcopi et confessoris*. C

Findia of Cluain Iraine. A

Finnen, abbot of Cluain Erard, in Meath; a doctor of wisdom, and tutor of the saints of Ireland in his time; for it was he that had 3000 saints at one school at Cluain Erard; and it was out of them the 12 apostles of Erin were chosen. D

In Alaxandria, sanctorum Sammonii et Emeriti. Et in Hibernia, natale sancti Finniani abbatis et confessoris et magistri.

The names of Sammonus and Emeritus do not seem to occur in Ado. Several copies of Usuard give them to-day, taken from S. Jerome on the previous day. Thus, in the Brussels MS; 'In Alexandria, natale sanctorum martyrum Sammoni et Emeriti;' and in Greven's ed. 'apud Alexandriam, sanctorum Sammoni et Emeriti.'

13 g Idus Decimbris

Apud Siracusas, Sicilie ciuitatem; natalis sancte Lucie, uirginis et martiris. Que passa est persecutione Diocleciani et Maximiani, sub Pascasio consulari. C

They passed with 100,000 Baetan of Cluain Credail, Colam the abstemious of Tir. A

Colum, of Tir-da-glas, son of Ninnidh. It was he that gave the sacrifice to Finnen of Cluain Erard. Mobaoi, of Cluain-fionnabhair. Sinell was the name of his father. It is probable that he it is whom the Naoimhshencus calls Baedan, of Cluain-an-dobhair, son of Sinell. D

In Sicilia, natale sanctæ Luciæ virginis et martyris, quæ sub Diocletiano imperatore passa est. Et in Hibernia, natale sanctorum confessorum Columbæ et Baethain.

14 a xviiii kal. Jan.

Apud Antiochiam, natale sanctorum martyrum, Deusi, Zosimi, et Teodori. Et sancti Nicassi episcopi et martyris.

Apud Antiochiam; natale sanctorum martirum Eleusi, Zosimi, et Theodori. Remis; natale sancti Nichasii episcopi, qui capite truncatus est. C

The correct name of the first of these martyrs is Drusus.

S. Nicasius is only in the app. to Ado.

15 xviii

* Apud Affricam, natale sancti Auriliani episcopi et confessoris. Et in Hibernia, sancti confessoris Flainn prespeteri et abbatis.

Apud Affricam; sancti Aureliani episcopi et confessoris. C

His true name is Valerian, but the Brussels copy of Usuard has Aureliani like the text and mg.

Flann comorba of Bennchuir. A

Flann, abbot of Beanchor. D

* 17a

16 xvii kal.

Ravenna, natale sanctorum Valentini, Navalis, Agricolæ, [b] et Concordii. Et in Hibernia, sancti confessoris Mofioc.

Rauenna; natalis sanctorum, Ualentini, Naualis, Agricole et Concordii. C

None of these saints are in Ado; the first 3 are given by Usuard, and S. Jerome adds S. Concordius, who is also in Greven's ed. of U.

Valentinus; Mobeoc of Ard Chamroise. A

Mophiog [Mophiocc, in the Irish], of Ard-Camrois, on the margin of Loch Carman. D

[a] This seems the only Roman saint in this Calendar for whom the diphthong *æ* is employed.

17 d xvi kal.

In Antiochia, natale sancti Ignatii martirys et episcopi, qui tertius post beatum Petrum Antiochenam rexit cathedram.

In Antiochia; natalis sancti Ignatii, martiris et episcopi. Qui tercius post beatum Petrum apostolum Antiocenam rexit ecclesiam. C

18 e xv kal.

Laodiciæ civitate, natale sanctorum Teothotini Basiliani. Et apud Hiberniam, sanctorum confessorum Magnenn et Diucolla, et sancti Flannain venerabilis clarique viri.

Laodicieciuitate; natalissanctorum Theotini, Basiliani. In Hibernia; *sancti* Maigneni confessoris. C None of these are in Ado, but the Brussels copy of U has; "Laodiciæ, natale sanctorum martyrum Theothimi et Basiliani;" and Greven's ed. "Laodicia civitate, natalis sanctorum Thetaini et Basiliani."

Flandan; Maihnend; Dicuill; Moelruain. A

Maighnenn, bishop and abbot, of Cill-Maighnenn, near Athcliath. Diucholl, in Inis-Eoghain; and he was a confessor. Flannan, son of Toirdhelbhach. He was a confessor, of Cill-Dalua, in Dal gCais. D

19 f xiiii kal.

Apud Affricam, natale sancti Moysitis martirys. Et in Hibernia, natale sanctæ virginis Samthainne.

Apud Affricam; natale sancti Moysitis martiris. C Ado and Usuard give him on the day before.

Samthand of Cluain-Bronaig. A

Samhthann, virgin, of Cluain-Bronaigh, in Cairbre in Tethbha, near Granard. D

20 g xiii kal.

Rome; deposicio sancti Zephirini episcopi. In Tracia, Gildaba; natale sancti Iuliani. Et alibi; sancti Liberati. In oriente; sancte Tecle uirginis. C

It will be noticed that C does not mention S. Ignatius, but the whole of these names are absent from Ado.

In Tracia civitate Gelduba, sancti Julii martyris. Item in Amphitrea, sancti Liberati. U

A good many copies of U mention S. Zephirinus and S. Thecla, but not S. Ignatius. Thus, Greven's ed. has; "Romæ, depositio beati Zeperini episcopi. In Oriente sanctæ Teclæ virginis."

a There is a dot over the letter *f*.

The great Host of Imeradus in company of Ignatius. A

Cruimhther Fraech, of Ciualn Collaing, in Muintur Eoluis. He was of the race of Conmac, son of Fergus, son of Ross, son of Rudhraighe. D

Romæ, natale sancti Zeferini episcopi. In Tracia, sancti Juliani. Item sancti Lib*erati*. In Oriente, sanctæ Teclae virginis, et sancti Ignatii. Et in Hibernia, sancti prespeteri et confessoris Cruimthir Fraich.[a]

21 a xii kal.

Natale beati Thome apostoli. Qui Parthis et Medis euangelium predicans, passus est in India. C

Ado is much shorter and gives a different locality for his martyrdom:—

Apud Edissam Mesopotamiæ civitatem, natalis S. Thomæ apostoli.

Natale, beati Tomæ apostoli, qui Parthis et Mediis evangelium predicans passus est in India.

22 b xi kal.

Rome, uia Lauicana, inter duos lauros; natale triginta martirum, qui omnes die una coronati sunt. C

Thae, Itarnasc, Eimhin on the Berbha. A

Ultan Tua, and Iotharnaisc, two saints who are at Claonadh, i. e, a church which is in Ui Faelain, in Leinster. Eimhin, bishop, of Rossglas, in Leinster, to the west of Cilldara, on the brink of the Berbha. Iamhnat, daughter of Sinell, was his mother. Eimhin was the son of Eoghan, son of Murchadh. D

Romæ, natale xxx. martyrum. Et in Hibernia, sanctorum confessorum, Tuæ, Hitharnaiss et Emin.

23 c x kal. Ja.

Rome, natalis sancte Uictorie, uirginis et martiris. C

Mothemnoc of Cluain Ferta. A

Moteimhneog, [Moteimhneocc in the Irish] cook of Mochua, of Cluain Ferta. He was of the race of Oilioll Olum, or of his brother Lughaidh Lagha. D

Romæ, natale sanctæ Victoriæ virginis et martyris. Et in Hibernia, sancti confessoris Mothemnioc.

24 d ix kal.

Uigilia natalis domini. C

Mochua mac Lonain. A

Mochua, son of Lonan, of Tigh Mochua, in Laoighis, in Leinster. He was of the race of Eochaidh Finnfuathairt. D

Vigilia, natalis Domini. Et in Hibernia, sancti confessoris Mochua.

25 e viii kal.

Bethleem Iude; natiuitas Saluatoris domini nostri Ihesu Christi secundum carnem. Eodem die; natalis sancte Anastasie. Que . . . martirium consummauit. Constantinopolim; sancti Athanasii. C

Ado does not mention S. Anastassus or Athanasius at Constantinople. But Greven's ed. of U on the following day has, "apud Constantinopolim, sancti Anastasii."

Bethleem Judæ, nativitas Salvatoris Domini nostri Jesu Christi secundum carnem. Et eodem die, natale sanctæ * Anastasiæ martyris. Et sancti Anastassi apud Constantinapolim.

In Hierusolimis, pasio sancti Stefani protomartyrys Levitæ diaconi, qui a Judeis lapidatus, Gamalielo sancto sepultus est. Et in Hibernia, natale sanctorum confessorum Jarlathæ et Co*m*main.

26 f vii kal.

In oppido Ierosolimitano, uia Gaphargamula; passio sanoti Stephani *martyris* diaconi. Qui lapidatus a Iudeis, et a Gamalieno sancto sepultus, et postea a Luciano presbitero inuentus . . . C

Mochomoc. A

Iarlaithe, bishop, of Tuaim-da-Ualann, in Connacht. He was of the race of Conmac, son of Fergus, son of Ross, son of Rudhraighe. Comman, of Ross-Comain, in Magh Ai, and of Leithghlinn. He is of the race of Irial son of Conall Cernach. D

Natale batissimi Johannis apostoli et evangelizæ quem Jesus plurimum dilexit. Eodem die ordinatio episcopatus sancti Jacobi fratris Domini, qui ab apostolis primus ex Judeis Hierusolimis est episcopus ordinatus, et predicando populisin Pascha fuste fullonis percussus martiryo coronatus est.

27 g vi kal.

Natalis beati Iohannis, apostoli et euangeliste, quem Ihesus amauit plurimum. Eodem die; ordinatio episcopatus sancti Iacobi fratris domini. Qui ab apostolis primus ex Iudeis Ierosolimis est episcopus ordinatus, et medio pasca martirio coronatus. C

The notice which C gives of the ordination of S. James is exactly the same as that in the Brussels MS of Usuard. In substance it seems taken from S. Jerome.

The ordination of S. James is in the appendix to Ado.

The perfect sleep of John
In the populour Ephesus;
His brother most elevated
With James the illustrious. A

Bethlee*m*, pasio sanctorum infantum, qui sub Herodis regis pertidia pro Christo fuso sangine coronati sunt, numero duorum milium ducentorum.

28 a v kal.

Bethleem; passio sanctorum infantium et lactentium, qui sub Herodis perfidia pro Christo passi sunt. C

None of the Martyrologies quoted by Georgius in his notes to Ado seem to give the number of the infants slain, as the text does. Those of Usuard given by Sollerius are equally silent with the exception of one which gives them the number 144,000 mentioned by S. John.

Hierusolimis, David regis. Et in Hibernia, sancti confessoris Airerain, mirandæ sanctitatis et sapientiæ viri.

29 b iiii kal.

Dauid regis. C

Aireran the Sage. (lit. "of the wisdom." A

Erearan, lector, of Cluain-Eraird D

Oia insola, sancti Florentii, Serenii, Pauli, Stefani, Papiani, Cleti.

30 c iii kal.

Oya insula; sancti Florenti, [the app. to Ado adds Sereni] Pauli Stephani, Papiani, Cleti. C

These are not in Ado, but only in his appendix. They are also given by the Brussels MS and Greven's ed. of Usuard; they are taken from S. Jerome; see Sollerius' remarks.

Romæ, natale sancti Silvestri papæ. Item pasio sanctæ Columbæ virginis et martiris. Et in Hibernia, sanctorum confessorum Lochan et Ennæ.

31 :d ii kal. Januarii

Rome; natalis sancti Siluestri pape, . . Senonis. Passio sancti Columbe uirginis. C

Lochan; Enda. A

Enda and Lochan, of Cill-na-manach, in Ui-Dunchadha, or of Cill-mac-Cathail, in Ui-Bairche; and of Bealach Gabhrain. Lochan was of the race of Dathi, son of Fiachra. D

Annalis martyrylogii circulus consummatus est.

Luna prima.	Luna vii.	Luna xiii.	Luna xix.
Luna secunda.	Luna viii.	Luna xiv.	Luna xx.
Luna iii.	Luna nona.	Luna xv.	Luna xxi.
Luna iv.	Luna x.	Luna xvi.	Luna xxii.
Luna v.	Luna xi.	Luna xvii.	Luna xxiii.
Luna vi.	Luna xii.	Luna xviii.	Luna xxiv.

* Luna xxv. Luna xxvi. Luna xxvii. Luna xxviii.
Luna xxix. Luna xxx.

INDEX.

ANTIPHONS.

COLLECTS.

GRADUALS, &c.

TRACT.

OFFERTORIES.

SECRETS.

PREFACES.

ÆTERNE DEUS.

PER CHRISTUM.

COMMONS.

POSTCOMMONS, &c.

EPISTLES AND GOSPELS.

The Verses are numbered as in the Vulgate.

PRINTED AT THE PITSLIGO PRESS, BURNTISLAND.